

u
A REPROVFE,

written by Alexander Nowell, of
a booke entituled,

A PROVFE OF CER-

TAYNE ARTICLES IN RELI-

gion denied by M. Iuell, set furth

by Thomas Dorman, Bachelor

of Diuinitie.

Proverb. 19. 4.

Testis falsus non erit impunitus: & qui loquitur mendacia non effugiet.

A false witness shall not remaine unpunished: and he
that speaketh lyes shall not escape.

set forth and allowed, according to the
Queenes Maiesties Injunctions.

Printed at London: in Fleet-
street, by Henry Wykes.

Anno Domini 1565.

30. die Maij.

Dormant
A REPLY
THE ARTICLES VVHICH THE AVTHOR
HATH TAKEN APON HYM TO
PROVE, AGAINST M. IVELLES
NEGATIVE.

1. This is the fourth article with D. Harding fol. 75. *That the Bishop of Rome, is the head of Christs vniuersal 1*
churche here in earth, and that within the fiftie six hundred
yeeres after Christs departure hence, he was so called and taken.
2. This is the fiftie article with D. Harding fol. 95. *That the people was then taught to beleue, that Christs bo- 2*
dy is really, substantially, corporally, carnally, or naturally, in the
Sacrament.
3. This is the seconde article with D. Harding fol. 31. *That the communion was then ministred vnder one kinde. 3*
That there was Masse sayde at that time, although there wer 4
4. This last article is the firste with D. Harding fol. 9. *none to receiue with the priest.*
Nowell.
And thus as you see M. Dormant diuers from his
Maisters in the order of the matters: so shall you finde
his Maisters reasons and allegations in his booke by
like arte disposed, that you may know that M. Dorma,
though bachiler of Diuinitie, hath not yet forgotten
all his Logike, and that he hath his Rhetorike in per-
fect memorie.

M. Dormans prefaces to D. Harding (to whom he dedicated his booke) and to the Reader, are onely omitted, for that nothing material was conteyned in them. Of all the rest, (so farre as I haue proceeded) not one word of M. Dormans, eyther in the treatise it selfe, or in his marginall notes, is pretermitted.

THE PREFACE

to the Reader. 1565/N94

THOUGH many simple soules may muche meruell at
suche plentie of Englishe bookes, as are of late so so-
deinly sente vs from beyonde the seas, by our countrey
men there, and bothe the authors themselues doo muche bragge *M. Rastell*
therein, and their fautors doo magnifie the same exceedingly: yet *in his pre-*
the learned and discrete Readers, accustomed rather to vveigh and *face: to con-*
iudge, then to counte and numbre, will easely consider that it is no *tinue the*
harde mater for our aduersaries, abiding vwith leasure, * and mul- *memorie of*
titude, by common conference of many to patche vp a sorte of *the chalenge*
suche bookes in Englishe, vwherein there is nothing to any purpose *etc. and to*
vvritten, but that vvhiche vvas longe before vvritten in sundy latine *move an exa-*
bookes, and readie to their handes, to translate thereout into their *pectation*
Englishe bookes, as they thought meete for their purpose: so that *which part*
they be but seely translators, or borrowrs of those bookes, vvhose *shall firste*
first authors they vvoulde appeare to be. In the vvhiche pointe yet *show her*
M. Stapleton translating Staphilus his longe Latin booke, so longe *weaknes.*
before vvritten, worde for vwoorde into Englishe, and not dissem- *etc.*
bling the matter, hath dealt therein more simplie, the rest of his ** And a-*
felowves haue doone. By vvwhose example, the meanest men in lear- *gaine he*
ninge and vvittre amongst them all (haue they onely a litle vnder- *saith: spect-*
standing in the Latin tongue) may lode vs vwith hauocke of bookes *ally where*
vwhen they list. For it is vvell knorven to all that be learned, that *the nūbre is*
nothing of vveight, or to any purpose, can novv newly be vvritten *great. etc.*
for the maineinance of the Popes vsurped supremacy, or any other
their matters, vvhiche they novv treat of, but suche as hath been
alreadie both vvritten, and printed many yeres agoe, in bookes as
vvell of the Latin tongue, as other languages, and the same to be
fully answered vnto also, to the satisfiynge of the Readers, and
daily winning of greate numbres of men and vvemen of all sortes
and degrees, from their popishe superstition, vnto the truth of the
Gospell: such bookes as vvell of the one sorte, as of th' other, beinge
rise in the handes of such as vnderstande, to such decay of their faide
superstition, and successe of the truthe, as to the vvorld at this day
cannot be vvknovveth. VVherefore our aduersaries mistrustinge
that such kinde of vvriting, or rather translating, should not appe-
are vvworthie to be accepted the earnest dooing of any learned, or

TO THE READER.

*D. Harding
saith he
did prepare
his booke
but for one
friend, and
M. Rastell,
his booke,
for one
friende a-
lone, in
their pre-
faces to the
Reader.*

wise man : haue doone wittely, ether to pretende that to be wri-
ten but lightly for a priuate friende or tvaine, and not mente to
be printed, but by perswasion of friendes, against their ovvne pur-
pose suffered to come abroade (vvhiche yet they in deede haue ot
longe, by common conference elaborated at conuenient oportuni-
tie to be put in printe to the publike patrocinie of their decayed,
and almost desperate cause) or els to appoincte suche, to beare the
name as the authors of their bookes, as may seeme moste meete
therefore, beinge accompted of all that know them, for learninge
and discretion, the simplest men amongst them. The same dis-
trust of their ovvne dooings, (or rather other mens dooings set
foorth for their ovvne) may seeme a cause why they directe their
writings either onely, or chiefly against the Bisshoppe of Saris-
burie : thinkinge that though they shall absolutely of the matters
they take in hande be hable to say nothinge, but that is alreadye
saide, and is likevvise, or easely may be answered : yet may they
seeme abundantly to say to him, vvho chalengeth them that they
can say nothinge at all : and vvho also doth not tie them streightly
to the triall of the scriptures, the certaine and onely iudges in con-
trouersies of Religio, and vvherin in deede they can say nothinge at
all (as shall hereafter be plainly proued) but geueth them a moste
large scope of all Doctours of the Church, vvho haue wvritten for

*D. Harding
in his pre-
face to the
B. of Sarum
fol. 14. r.
2. b. and M.
Rastell fol.
16.*

the space of sixe hundreth yeres after our Sauour Christes beinge
here in earth, and of all Counsailes kepthe in the saide continuance of
time. Out of the vvhiche Doctors and Counsailes for that the said
Bisshop hath aduouched that the best learned of all the aduersaries,
or all the aduersaries togeather, are hable to bring nothinge to any
purpose for them, he hath set all the aduersaries learned, and vn-
learned a vvoorke, by comon conference to deuise to say something
for themselues, and against him, vvho affirmeth they can say no-
thinge at all. And yet fearing least that somethinge, vvhiche they all
are hable to say, vvill fall out at the lengthe to proue nothinge to
purpose : they haue all, like wise men, agreed, that some fevv shall
take vpon them to be the onely authors of that somethinge vvich
they all can say : least if that somethinge, as it is deuised by them all,
so it should passe abroade in all their names, and in time proue no-
thinge at all, all their estimation vvore lost at once. And for more
cautell, suche some also to be named for the saide authors, as haue
not all learninge, vvitt, nor discretion, but men of a diuers profes-
sion,

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sion, who haue yet some sight in Diuinitie, as studentes of the
 same, for so they professethem selues. VVherin they seeme to me,
 to deale with vs, as did the Phariseis with Christe, who would not
 come them selues to dispute with him, but sent their Disciples, *Math. 22. 6.*
 (vell instructed, and furnished with all, that themselves coule
 possibly say) to oppose him, to th'ende, that if their Disciples should
 obtaine the victorie, the glory of their masters, who had suche ex-
 cellent scholars, might mount aboute the Moone. But in case the
 scholars should be blanked, it might for excuse yet be saide, what
 maruell, if yonge men, and yet but studentes in the Scriptures,
 tooke a litle soyle? But if the olde Doctors come themselves, I
 varrant you, this nue Prophet shalbe otherwise handled. And yet
 like wise men, they aduentured not to come afterward the selues,
 assuredly knowing that all that they coule say, was already viter-
 red by their scholars mouthes, but yet trustinge, that all men did
 not so know the same, but that they might still mainteine with
 some, their olde opinion and doctoral estimation. And though one *Math. 22. d*
 Doctor came, and was handled as were the disciples, yet was the *35.*
 rebuke but one mans: but had he gotten the victorie, the prayse *Luc. 10. d. 25*
 had been comō to them al. This is the effecte of S. Chrysostome his
 exposition vpon the sendinge of the disciples, and the comminge of
 one Doctor, vnto our Sauour Christe. VVhiche our aduersaries like
 men of muche discretiō, haue politikelly soloued. But all men
 that haue any vnderstanding at all, may easely vnderstande, that thei
 all would not commit the handlinge of matters of suche weicht
 (and for the vvhiche they all, as it were *Pro aris & focis*, for life
 and death, as one might terme it, doo fight) to those fevv, beinge
 very yonge men, and of meane learninge, and small experience, in
 comparison, and of a diuers studie, and professing themselves (vvhich
 they can not hide) to be yonge studentes in diuinitie: all men, I say
 may vell knowe, that they would not committe suche matters,
 to such men, vvithout their common aduise, and helpe ioyned with
 them. Seeinge that D. Hardinge himselfe dothe plainly confesse, *In his pre-*
 that he in the vvw of his worke used the aduise of his learned frien- *face.*
 des: and that it is not credible, that M. Rastell would let his booke *Rastell in*
 lie by him foure yeres in a readinesse, vvithout a suruey therof made *prafations*
 by some of so many remayning with him at Louane. VVherfore it
 is not harde for any of any vnderstandinge to vnderstande that this

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publis hing of their common deuise vnto the worlde, in the names
of a few of the simplest sorte among them, is but a practise of poli-
cie. For they percuinge that they cannot write nor set abroad
bookes worthy to be compted learned mens doynges, doo prouide
authors meete for suche bookes, as they can set forth. VVherby
they shall not onely keepe their owne autoritie and cause without
all daunger, what so euer be iudged of these authors, or their
bookes: but shall also mainteine in the mindes of men a great o-
pinion and expectatiō of themselves, as *Veteranes*, and olde Soul-
diours: whose brunt, when they shall come to the matter, wil be, as
may seeme, of greater force and violence, than that it can possibly
be resisted, * seing these yonge souldiours haue geuen such a fresh
onset. But I dare assure you that either these matters shall thus stil
be handled by scholers and yonge studentes (as they call theselues)
or if th' olde doctōrs dare aduēture (which yet many doctōrs doubt
of) they shall handle the saide matters but scholerlike, as hath that
one Doctōr already doone: and I doubt not, but it shall to the
worlde be made most manifest, that he hath so doone. And to
speake more particularly: as it was no greate matter for D. Harding
out of Pighius, Gropperus, Hosius, and certaine others (who haue
intreated of the same matters in common places before him) to
haue translated into English what he thought meete for his pur-
pose, whiche he hath lately put abroad as his owne dooings: so
might M. Dorman with farre lesse labour, and better right also a
greate deale, out of his maister D. Hardinges booke, so lately before
written, borow of authorities and reasons ready framed to his
hādes, as much as liked him, and so of a peece of his maisters booke
(containing onely. iiii. articles of. xvi.) with greate ease make vs an
other new booke, as greate, as is his maisters: the ordre here and
there being a litle transposed, to obscure the matter, and to make a
show of new inuention: and the stile somewhat floorished with M.
Dormans railing rhetorike. For they that doo know M. Dorman
better than I doo, maruelling of his dooings in Diuinitie matters,
doo thinke that he hath all his learninge, not of inheritance, but
by legacie: supposinge that he hath mette with Doctōr Smith his
written bookes, who of late deceasinge, did, as they say, put M.
Dorman in some trust. Els they thinke, he coule not so shortly, and
sodenly, before he was knowen to be a student in Diuinitie, become
a Bachelor of the same, Vnlesse perhappes he sometime stode vpon
the

* And a-
gain M.
Rast. saith
he will
proue M. In
ell may be,
answered
by a meane
scholer in
Diuinitie,
that he ne-
derth not to
prouoke the
best of the
Catholikes
lyuinge.

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the bridge with others, whiles the creator saide, *Omnes vos qui
statis in ponte, estote Bacchalaurei: dixit. & factus sit.* But the same
his acquaintance, so marueiling of his new degree in schoole of Di-
uinitie, affirme, that in iesting, scoffing, mockinge, and railing, he
is suche a Veterane, and so olde a practitioner, that he doth plainly
raigne, yea and triumphe too, in the schoole of scolding: and though
they helde their peace, his dooynges in this booke doo wel declare
the same. And it is not vnlikely but that M. Dorman with others,
vpon vew of D. Hardinges booke, iudgeing that he, as a graue and
learned man, had sufficiently reasoned against vs, but had otherwise
dealt to coldely with vs (as of purpose auoidynge glikes, nippes,
scoffes, bites, curtes, and girdes, for so himsele faithe) thought it
good by common aduise, that M. Dorman takinge D. Hardinges
reasons, and so eased of that greatest parte of the labour, I should set
foorth the matter, and amplifie it (specially that of the Popes supre-
macie, in the whiche he saw his Maister had professed breuitie) after
his and certaine others deuise, and not only with nippes, and girdes
pinche, and wringe vs, but also with whole cartloades of railynges (in
the whiche facultie M. Dorman excelleth) I should ouerwhelme vs,
that wee might seeme to all their fauourers, not only borne downe
and cleane ouerthrowen by D. Hardinge, but also by M. Dorman
torne all to peeces, according as M. Dorman hath in this booke, for
his parte well endeououred himselfe to accomplishe.

Now if any doo maruell that I, not prouoked, as may seeme, doo
purchase to my selfe so great and greuous an aduersarie, as is M.
Dorman, by answering his booke vvritten, as he professeth, against
the bis hop of Sarisburie, I make them this answere: Though this
and other like bookes appeare in name and vwoorde, to be vvritten
against the saide bis hop onely, yet be they in deede and meaninge
vvritten against vs all, as vvell as him: for that they doo oppugne
and assaulte the cause, vvliche is common to vs all, vvith him, vnder
his name onely: goeing about through his sides (as it were) to
thrust vs all through the hartes. Further, seeinge suche a number of
bookes, as it were darts, directed at his head, vvhereof the moste
parte are suche, that had he leysure enough therto, yet vvould he ne-
uer answere them, but by contempte of them, vvliche yet not an-
swered, might seeme therfore to be let alone, for that they were not
answervable, (suche is, either the slender discretion of some siclie
soules, either the bolde braggerie of many malaperte aduersaries) I
thought:

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thought for the satisfiynge of the symple, and repressinge of the insolente, to say somewhat to some one of those bookes: and therefore to M. Dormas, rather than any others, for that it came abroad nexte in ordre after D. Hardinge his booke. Of vvhiche booke yet, had I, before I did beginne, vnderstanded, (that I nowe in proceffe doo) that it had bene in substance so agreeable vwith D. Hardinge his booke, that the Bisshoppe of Sarum should in answeringe the one, in effect haue answered bothe, (as he must needes doo) it should for me haue bene let alone, vntill the bisshoppes answer had come abroad in print: and than, (the conclusion onely excepted, vvhiche is somewhat feuerall to M. Dorman) should it by me haue none otherwise bene answered, but onely by noting in the margent, in vvhath places of the bisshoppes answer to D. Hardinge, euery place of M. Dormans booke is answered, vvhiche order I vwill hereafter folow: and vvhether M. Dorman shall haue any thinge peculiar, that vwill I directly answer my selfe. Now as the ignorance of the affinitie betwene the Masters and the scholers bookes caused me to beginne vwith M. Dormans booke, as an other newe vwoorde vntouched before, intending verely to goe through vwith the same: so in the proceffe of the booke, the knowlledge therof did grow more and more, and so much at the laste, that I did not onely by the style (as did Tullie Theophrastes Disciple) but by the matter it selfe also, know D. Harding his scholar, so like to him, that he might seeme his sonne also, and spitte out of his mouth, as they say: so that in deede he may profess D. Hardinge to be his mayster of very good righte, as of vvhome he hath the learninge that he sheweth in this booke. And had he not dedicate the booke to D. Hardinge, as to vvhome of right it apperteineth, beyng as a man learned in the lawe, not ignorant of the chiefe propertie of iustice, *sum cuiq;* he might haue bene iustly accused of some vniuste compilation of his maisters almeries: seying he is not yet his exequutor, as well as D. Smithes. This matter, I say perceiued, inforced me to stay, least I might seeme of sette purpose, though colorably, to haue hastid to preuent the bisshoppe of Sarisburie in answeringe D. Hardinge, by answeringe M. Dorman: and so to haue seemed vwillinge, to goe before him one way in hastie dooyng, vvhome I must needes folow a great way behinde in all well dooyng. And were not this cause, (vvhich yet is a great, and a iuste cause) I haue not suche leasure (vvhiche is the common case of vs all) as to answer that, vvhiche I doo heare say is al-

readie

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ready answered, and ready to printe, as M. Dorman had leasure to
 vvrite againe, that vvhicke vvas before vvritten by his Maister: nei-
 ther had I such leasure, liste I, as he dothe, blotte paper vvith other
 mens dooings. These are the very causes vvhy I haue staied, and
 as yet haue proceeded no further in the answeringe of M. Dormans
 booke. But vvhen I had passed thus farre, and the bis hoppers an-
 svvere, as the reporte than vvent, vvas not fully finis hed, and many
 good men muche desired summe ansvvere, and as many aduersaries
 as much bragged, that their bookes vvoulde neuer be answered: the
 counsell of some friendes, and suche continuall bragge of so many
 aduersaries caused me to suffer this litle taste, as vntimely fruite, the
 sooner to come abroad: that suche as finde double faulte vvith vs,
 for not answering speedely, or fully, might in parte be satisfied. And
 the rather haue I consented to suche aduise of my friendes, for that
 by this taste that I haue giuen the readers of M. Dorman, they shall
 knowv him throughly not a lyon (as they say) by his longe nayles,
 but a lyar by his lende tales. For by the vvay hereof, they may
 not onely iudge of his vvhole treatie: but also, this principall parte,
 and firste fronte, (in the vvhicke M. Dorman, as a skilfull man, hath
 placed the chiefe strength and force) or rather this, the very funda-
 tion of the vvhole beyng cleane ouerthrowen, (as I doubt not but
 it is) all the reste muste needes come to ruine vvith all. At the least,
 I trust, I haue so farre satisfied the discrete reader concerninge M.
 Dorman, that it shall suffice hereafter to passe ouer the residue of
 his booke by brieve notes. And I doo truste also, that suche as shall
 blame me moste for not answering the vvhole, shall be greued moste
 that I haue answered so much: and that those, that shall finde moste
 faulte in vvordes vvith our slacke answeringe, shall be moste vexed
 in minde vvith our speedy answering. For as their bookes vvere not
 therfore sodenly vvritten, for that they came sodenly abroade, so shall
 they, I doubt not, be answered speedely: that is, in shorter space then
 they vvere vvritten in. And yet all speede is not alway in most haste.
 For it may so fall out that M. Dorman vvith the vvhole company of
 his adhzrentes the Papistes shall more easily write tenne such boo-
 kes more at randon, as this is vvritten, then be hable to mainteine
 and to defende directlie this litle parcel of his booke, as eyther tru-
 lie or learnedly vvritten. And thus muche I thought good to saie
 concerning our not speedie answeringe (as some men thinke) and yeeeres agoe
 my parcel answering (which some men will blame) for the satisfying
 of

*M. Russell
 in his pra-
 face confess-
 eth his
 booke to
 haue bene
 begun four
 yeeeres agoe*

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of some, for al I looke not to satisfie, though al Dormans, and al other Papists, were altogether already so answered as they al might be ashamed of their dooinges, as I doubt nothinge, god willinge, but it shall shortly so come to passe, though peradventure not one amongst them all will euer confesse the same.

Now that I haue so diligently and largely, and as it may seeme carefully also, answered M. Dorman (whose owne dooynges, I affirme to be more woorthly of laughter, than of any earnest answere) which I shall, I am sure, be layde also to my charge, I doo certifie the reader, that I doo not answere the reasons alleaged in this booke, as M. Dormans, but as the reasons of D. Hardinge, of whom M. Dorman hath borrowed them: and not onely Doctor Hardinges, but Eekius, Pighius, and Hosius reasons also, yea and of all those, that haue written in Latine for the Popes vsurped power, and supremacie, in whose writings the like reasons are to be found, and out of whom D. Hardinge (as out of him M. Dorman) hath translated *ad verbum* almost, such places as he thought for his purpose: wherefore I haue vsed the more diligence, as vnder the name of one, answeringe so many. An other and most weightie cause why I haue vsed such diligence and prolixitie, is this: M. Dorman though he be a weake assylant and slender reasoner, yet is he a great lyar, and a venomous sleaunderer: and therefore hath he sette abroad a lewde booke in deede, but not so lewde as sleaunderous: and sleaunderous not to seueral persons onely, but to our whole countrey, to our lawes, and to our gracious soueraigne, whom he chargeth as vsurping vndue authoritie: sleaunderous I say, not here at home onely, but abroad also in foraigne countreis. VVherefore whom so euer M. Dorman sheweth him selfe to be, and how slender an answere soeuer might best become him: I thought it should become me, not slenderly to esteeme the honour of my prince, my duetie to my countrey, and to the lawes of the realme: but with earnestnesse to repell suche reproches, as M. Dorman hath attempted to blemish them withall. Thirde lie for that the simple and vnlearned readers haue often best liking in bookes more boldly then learnedly written, and are most in daunger to creadite most lewde and sleaunderous lyes (in so muche that a great many for the commendation of these vertues, doo praeferre the Scholar before the Maister, M. Dorman I meane, before D. Hardinge, suche is their iudgement) I haue therefore in answering more at large, applied my selfe to such as be

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of meane vnderstandinge, to whom the guilefull dealings of the
 Papistes can not with breuitie be made manifest. For as a ser-
 pent at a touch thrusteth in his stinge and venime: but the mis-
 cheafe in like wise can not be as sodeinlie cured, but requirerth lon-
 ger time, and businesse: so can not the sleaunders and venomous
 lyes by M. Dorman quickly tould, be so quickly and brieflie an-
 swered, with such plainenesse, as is mete for such who are most in
 daunger to credite such false tales. VVherfore (good reader) if I shal
 seeme to be too prolix and tedious, yea and to careful too in answe-
 ringe so largely and diligently such a one as M. Dorman sheweth
 him selfe to be, specially in the beginnunge till I haue made thee ac-
 quainted with his kinde of writings, I trust thou shalt the better
 beare with me therein, if thou wilt beare these considerations in
 memorie. Yet haue I laboured to serue also the learned and occupi-
 ed readers turne: For I haue in the conclusion of this mine answer *fol. 119.*
 in fewe wordes touched the summe of the whole processe before,
 wherunto if it shall please them at the first to resort, it may so sa-
 tisfie them perhappes, that they shall not neede to stay about the
 larger explication of mine aunswere in the former processe of this
 booke. And this for my earnest aunswere to so merie a mans
 booke as is M. Dorman. Now as I haue not dealt with him in
 his * faultie, in the which I cōfesse him to be inuincible, and woorthy
 to be not onely Bachilar, but double Doctour thereof: so yet
 if M. Dormans outragious railings, and shameles lyes shall cause
 me sometime to shape him an answer meete for such a man, as he
 is, I trust the reasonable reader wil consider my not occasion, but
 inforcement rather thereunto: not onely looking vpon my sai-
 ynges, and vewynge how meete or vameete they be for me: but
 how meete they be for his saynges and him, to whom I doo make
 answer. VVho doth so confidently affirme, and solemnely aduouch
 that if our stomakes shall serue vs to replie, he is sure that our cui-
 dence is so much, that sixe lynes (to speake with the moste) wil re-
 ceue with ease all that we haue to vwrite, which how truly it is
 spoken, shall be tried, I trust, by this litle euidence that I haue here
 geuen in, to thee (good Reader) against his counterfaite, and false
 forged writings: vwherein is not of matter of truth, so much as
 sixe lynes any where to be founde.

*Raylinge,
 Reuilinge,
 Ribaltrie.*

*Dorman.
 fol. 120. a.*

FINIS.

A REPROVVE OF M

Dorman in prima fronte libri.

Augustinus contra literas Periliani. lib. 1. cap. 15.

Si queras, quibus fructibus vos esse potius lupos rapaces cognoscamus, obijcio schismatis crimen, quod tu negabis, ego autem statim probabo. Neque enim communicas omnibus gentibus, & illis ecclesiis Apostolico labore fundatis. *That is to say. If thou demaundest (he speaketh to Perilian the Heretike) by what fruites I knowe you to be rather the rauening woules, I obiecte to you the fault of scisme, which thou wilt deny, but I wil out of hande proue. For thou dost not communicate with all Nations, nor with those churches founded by th apostles labour.*

Nowell

¶ Dorman had either no greate stoz of choyse, or some lacke of iudgement, whan he did chose **S. Augustines** sentence vpon the woozdes of our Sauour of those false Prophetes who comming in shepes clothing, are in deede rauening woules: you shall knowe them by their fruites &c. For what sentence of all other in the Scriptures or Doctozs dooth moze liuely represent the aduersaries themselues, who, solowinge the olde Iuthe prestes, Scribes and Phariseis (of whom our Sauour spake & saide woozds) in walking grauely in longe garmentes, pretending longe praiers, preferring & amiable titles of & Spiritualtie, of & church, that louing mother, yea and of fauorable fathers too: & professing with their sozelsaid sozefathers, & they may kill no man, that they may not enter into the iudgement place, for feare of pollution of that pure white fleese of their innocencie: yea and whan a condemned person falleth into their handes, to be committed to the secular power, they pitifully make request, that the wretch suffer no losse of life nor limme. And whan they

Math. 7. c.
46.

Mar. 12. d.
33.
Luc 20. g.
46.

Iohan. 18. c.
38. f. 31.

Domine iu
dex rogamus
40. 36.

DORMANS PROVE

they haue so ouerspread and couered themselves with
these and suche like sheepish white fliefes, moze softer
than lambes wull, and haue so sheepishly bleated with
woordes abhorring bloud: than procede they forwarde
with their said fathers, than play they most the most
rauening woulfes, & mozte shew their insatiabable thirst
of murder and bloudshedding. Let Hierusalem, and
the countreis about sprinkled with y bloud of our Sa-
uour Chyste, and his holy Apostles and Disciples te-
stifie this as mozte true in their forefathers, the Pha-
riseis, Scribes, and high Priestes: and let all partes of
Englande, Fraunce, Italie, Spayne, Germanie, yea
of all Christendome ouerspread with the bloud of the
innocent sheepe of Chyistes solde, men and women,
yea yonge striplinges, and maydes those little lambes,
shead by these rauening and bloudthristie woulfes, te-
stifie the same mozte abundantly in our Phariseis,
Scribes and high priestes, the successours and children
of those their olde Iuilly forefathers: of who, with their
saide forefathers as this sentence was spoken, so
dooth it mozte expressely represent and depainte them
mozte linely in their naturall colours, that ye maye
well know them by their fructes. For that they spoile
poze wydowes houses, vnder y pretence of their longe
prayers, their diriges, Passes of Requiem, Trentalles
et. is but a trifle with them: but the greater shalbe
their damnation, as our Saviour saith. Now comer, Marc. 12.
ning the schisme which D. Dorma sheweth at chieflie: Luc. 20.
We answere we haue made none other schisme from
you, than did S. Paule make from the saide high prie- Act. 22. 3
stes, Scribes, and Phariseis y our predecessours, from
whom, though he were from his childehood brought up

Vt in actis
Regist. 15-
dinenka.

A REPROVVE OF M.

them) he did well, and vpon good grounde departe, for that they had befoze departed, and made a schisme from god, and his most holy lawe, to the traditions of the mother church of their Pharisaicall fathers: as haue likewise you papistes departed, & made a schisme from Chyriste, and his Apostles doctrine, and from the auncient churches, founded by the Apostles labour, to your mother the Romishe Synagoge, and haue by your poisoned popishe traditions, slayne moe soules, than you haue by your crueltie murdred bodies of Chyristian men and women, as we haue proued, and wyl daylie proue moze and moze most euidently vnto the worlde, vntill all godly in the worlde, knowinge you by your fruites, doe forsake you, (as did the godly befoze, forsake the olde Phariseis, Scribes, and highe priestes, and solowed Chyriste and his holy Apostles) as we haue partly already brought to a good forwardnesse.

Thus you may see why we haue departed from you, and returned to Chyriste, and his holy Apostles, and the churches by them founded, from whom you haue departed.

Returne you to them, and we will not swarue from you: take away the schisme that you haue made from Chyrist our sauour & his holie Apostles, and the churches founded vpon their doctrine, and we wil forgiue with you. Otherwise, as long as you shal thus swarue from Chyriste, and his Apostles, and their doctrine, cry you out against schismatikes neuer so much, we will neuer forgiue with you, beyng the very schismatikes in dede. And thus muche I thought to saye to the sentence of S. Augustine against Petilian, by Sp. Dozman alleaged, in the fyrst fronte of his booke, as against vs, but in dede mooste directlie detectinge the schismaticall

DORMANS PROVE

schismatical secte of all papistes our aduerfaries, that
I might leaue no one sentence of any olde doctour by
sp. Dozman, though colourably and falsely allcaged,
vnanswered.

Fautes escaped in the Printinge.

Leaf.	Page.	Lyne.	Faute.	Correction
11	1	26	our	your
13	1	25	suorum progenitorū.	suorum & progenitorū
25	1	2 in the margēt.	lib. 10.	lib. 1.
26	1	2 in the margēt.	51. Papa	Si Papa
39	1	26	wickednesse	weakenesse.
56	2	28	a coloured kinde,	a coloured kinde of
			nesse, quietnesse	quietnesse, cōcord,
			of concord.	and loue.
61	2	27	with	against
79	2	17	out of time	out of tune
87	2	32	it	them
98	2	11	and	in
103	2	10	cruell	euill
107	1	24	suspition	suspension
108	2	12	there is not y ^e v ⁿ	their chayze is not
			niuersall rocke.	that vnmoueable
				rocke.
116	1	10	small	finall
118	1	27	and wold there	and wold not ther
			foze	foze.
124.	2	4	traslation	transition



Dorman. fol. 1.

A PRÆFACE, OR INTRODVCTION
to the first Proposition.Lib. epist. 3.
epist. 11.

HE blessed Martyr of God S. Cyprian, writing to one Rogatianus a Bishoppe of his province hath thiese woordes. Inimicorum, & ortus atque conatus schismaticorum male cogitantium hæc sunt: ut sibi placeant, ut præpositum superbo tumore contemnunt. Sic de ecclesia receditur, sic altare prophanum foris collocatur: sic contra pacem Christi, & ordinationem, atque unitatem Dei rebellatur.

Nowell.

It is Epist.

9.

Whiche is in englyshe thus muche to say: The beginnyng of heretikes, the firste springynge vp, and enterprise of schismatices thinkynge anyse in matters of faith, groweth of pleasure that they take in themselves, and of that, that beynge puffed vp with pryde, they contenne their head, and gouernour appointed ouer them. By this meanes stray they from the churche. Thus is a prophane altar placed without the doores, and thus rebell they against Christes peace, gods ordinance and unitie.

Nowell.

Sainte Cyprian writing this epistle to Rogatian one of his selowe bishoppes in Afrike, who had a disobedient deacon, hath in the beginnyng of his letter these woordes: *Craviter & dolenter* &c. I, and my selowe bishoppes here present, were soze moued moste deare brother, (sayth sainte Cyprian) when we had redde your letters: wherin you complayne of your deacon, that he forgettyng your priestly place, and his owne ministerie, hath greued you with his reproches and wronges. Thus farre S. Cyprian. By which woordes it appeareth that the matter was betwix Rogatian a byshop in Afrike, and his deacon disobedient to him:

and therfore nothyng apperteinyng to the bishoppe of
 Romes supremacie at all. Which might well haue ap-
 peared to the reader, had maister Dozman wrytten but
 the.iiiij. lines next befoze the place by him alleadged,
 which are these: *Ideo oportet Diaconum &c.* That is to say:
 Therefore it is mete that the deacon, of whome you
 doo wryte, doo penance for his boldenesse, that he ac-
 knowledg the honour of the priest, and doo satisfie the
 bishop his superiour, with full humilitie. For the be-
 gynnyng of heretikes, the springynge vp and enterpryse of
 schismatikes, beinge euill minded, are these: that they doo
 stande in their owne conceite, that they despise their gouernour
 through swellynge pryde &c. as Maister Dozman hath
 out of Saincte Cyprian alleadged. This declareth
 mozte euidently, that the sentence of S. Cyprian,
 alleadged by M. Dozman, apperteineth to Rogatian &
 his deacon, beyng Africanes: and so generally, to all
 other bishoppes, and their inferiours, of what coun-
 trey soeuer they be: and maketh nothyng for the bishop
 of Romes supremacie at all. If M. Dozman woulde
 proue hereby, that euery inferiour minister ought to be
 obedient to his owne bishop, as his superiour: or that
 the disobedience of suche is cause of schismes and here-
 lies, (for so doth S. Cyprian meane) we graunte the
 same. But if he woulde haue it appertaine to the
 bishop of Rome, or to make any thyng for the Popes
 supremacie (as by that M. Dozman calleth this an in-
 troduction to the prooofe of his first proposition, whiche
 is, of the Popes supremacie: and by the processe of this
 his preeface also, it doeth playnly appeare, that he mea-
 neth) he abuseth shamefully the authoritie of S. Cy-
 prian: and thinketh all the worlde, sauynge himselve
 alone,

alone, askeape, and blinde on both sides too. Consyde-
ryng that in all this epistle, there is not one worde of
the byshop of Rome, or his supzernacie, nor he as much
as once named therein.

Lib. 4.
epist. 9.

Dorman. fol. 1.

And againe in another place he writeth thus: Vnde enim
schismata & hareses oborta sunt, nisi dum episcopus qui v-
nus est, & ecclesie præest, superba quorundā præsumptione
cōtemnitur, & homo dignatione dei honoratus, ab indignis
hominibus iudicatur: vtherof (saith he) doo heresies and schys-
mes sprynge, but of this, that the bishop whiche is one, and gou-
erneth the church, is thorough the proude and arrogāt presumption
of certaine, contemned and set at nought, and being the man by
Gods approbation alowed, and honored, is of vnworthy mē iudged.

Nowell.

¶ Dozman trusted that as soone as these woordes,
The byshoppe whiche is one, and gouerneth the church,
is despyed: the man by Gods approbation alowed, is of
vnworthy men iudged, shoulde bee redde, or hearde of
the simple, they woulde nothyng doubt, but that the
Pope of Rome despyed by suche as we be, was mente
thereby. But this epistle, as it is wrytten by S. Cy-
prian to one Papianus, so doth it entreate of them
twoo, and their matters: and nothyng concerneth
the byshop of Rome. For as before, by the head and
gouernour appoynted, Rogatian was mente, and not
the Pope: so in this place, by the byshop, whiche is one,
and gouerneth the church: by the man by Goddes approba-
tion alowed, and honoured, and of vnworthy men iudged,
Saince Cyprian himselfe, byshop of Carthage, is
mente: who was abused by the sayed Papianus, and
to whom he did wryte this epistle, reprounge him for

A REPROVE OF M.

his disobedience to his byshop, (S. Cyprian) who was thonly man allowed by Gods approbation, to gouerne the church of Carthage: & so by the saide Popian, as his inferiour, to be obeyed. Wherfore this place is as impertinent to M. Dozman his purpose, as was the former place. For neither in this longe epistle is there as much as one woorde of the byshop of Rome. I conclude therefore, that these places are by M. Dozman falsly and shamelesly alledged, to make a show, or as he calleth it, an introduction to the bishop of Rome his authoritie, wherunto they appertaine nothing at all, but onely to the euersion thereof. And that M. Dozman hath thereby declared, what credit he deserueth in the rest of his booke, continued with like impudent lies. Touchyng S. Cyprian his phrase of one byshop of the church, whiche M. Dozman taketh as signifying one byshop ouer the whole church, for that the falsenesse of that collection is at large explicated after in a more peculiar place, I p̄termitt here to speake of it. Onely this is most euident, in what sense so euer S. Cyprian taketh these wordes (one bishop that ruleth the church) the byshop of Carthage is that one bishop, and not the byshop of Rome: and therfore that phrase of one bishop rulyng the church can make nothing for the byshop of Rome his sup̄emacie, but rather doth vtterly ouerthrow it, as apperteyning specially to the byshop of Carthage, in Afrike: not to the byshop of Rome, in Italy: and declaring in deede, the bishops of all places to be equall in authoritie, & consequently ouerthrowing the sup̄emacie of one ouer all.

Dorman. fol. 1.

The very same thing, although in other wordes, doeth S. Basil in

Epistola. 61. file in an epistle written by him, to the bishoppes of Italie and It is Epist.
 and Episco- Fraunce, be wailing therein the estate of his time, most plainly 69.
 pos per 1- declare. VVhose woordes, because they doo lively represent vnto
 taliam & vs, the most miserable face of this our age: I haue thought good to
 Galliam. alleage, and set before your eyes. Ambitiones eorum qui do-

minu non timent, * praesidentias inuadunt, & in propatulo
 de cetero impietatis praemium proposita est prima sedes.
 Quare, qui grauiores blasphemias protulit * ad populi epis-
 copu potior habetur. Perijt autoritas sacerdotalis, populi
 admoneri nolunt, praesides dicendi libertatem non habent.
 Silent piorum ora, permissum est autē dicere omni blasphemie. He should
 ma linguae. Prophanata sunt sacra. that is to say. The pride, haue slide,
 and ambition of the which feare not our lord * doeth inuade and * they doo
 set upon their heads, and openly the chiefeest place, is proposed as a inuade the
 rewarde for wickednes. And therefore he that can utter * against the chiefe
 the bishop of the people, most grievous and slanderous blasphemies, is accompted of gretest price, and had in most estimation. The he is cou-
 authoritie of priestehood is losse. The layte will nor be admoni- ted more
 shed. The rulers be restrained of libertie to speake. The mouthes vvorthis
 of good men kepe silence. Euery blasphemouse tongue is set at li- to be the
 bertie. All holie thinges are made prophane. Hether to S. Basil. the bishop of
 the people.

Nowell.

It is as farre from all purpose, that he alledgeth by
 patchynge here and there, out of Basilus Magnus his. 69.
 epistle to the byshops of Italie and Fraunce, wherein
 he declareth the miserable state of all the east church,
 eue from Illyrike, to Thebaida, (as he there sayth) by
 reason of the disturbance that all good and godly by-
 shoppes of the sayed east churches, (whiche were of the
 Greckes for the mosse parte) suffered by the Arrians, Hosi⁹ con-
 whose heresies all the worlde doth knowe howe much tra Bientiu
 wee doo abhorre. And therfore euen the chiefe of the lib. 1. fol. 24
 papistes can not but therefore muche commend vs. & lib. 5 fol.
 249.

What abuse therfore is this of the readers, and of his owne, and other mens time, that M. Dozman shoulde charge vs with the crimes of those men, whose heresies and wickednesse, it is well known, wee do most detest. But as befoze he abused certaine wordes of S. Cyprian: so here, because mention is made by S. Basil of these wordes: *Presidentias inuadunt, prima sedes, et populi episcopus.* that is to say, * They inuade their heades, the chiefe see, and the byshoppe of the people: he trusted that the ignorant would take y^e said wordes, as ment of the byshop of Rome, and his authoritie, and of our contempte of the same. But bothe this, 69. epistle, and the epistle folowynge, whiche M. Dozman also hereafter alleadgeth, do manifestly declare, all these wordes to appertaine to the east churches, and to the byshops of the east churches, and not to the byshop of Rome.

* I deale
with him
as though
he had
translated
truely.

* So dothe
M. Dormā
translate,
Presidentias
inuadunt.
and ioy-
neth these
wordes
blasphemi-
as prulit
to those
which fo-
lowe ad
populi e-
piscopum,
which are
to be deu-
ided.

* And that the heades so inuaded, be the byshoppes of the east churches, and not of Rome: and that euery one of them, is that bisshoppe of the people so rayled vpon, and not the Pope: and the see of euery of them, is that chiefe see, or place proposed for a rewarde of wickednesse, and not Rome. And so all this is altogether impertinent to his purpose, to make any shewe for the Popes authoritie, or any resemblaunce of our doinges agaynst the Pope. For if he would haue it to pertaine to vs, as sayng the like now, as was done in S. Basils time by the Arrians, (For he sayeth, it doth liuely represent our times) why may not wee with as good, & moze reason, affirme it rather to appertaine to the papistes themselues, and most liuely to represent theyr doynge: It is their passyng pride & ambition, whiche sheweth that they feare not the Lorde. They haue in-
uaded

naked presidences, not onely ecclesiasticall, but tempo-
 rall also, hauing the titles of Bishoppes, leadyng the
 liues of tempoꝛall loꝛdes and pꝛinces. The moze wic-
 ked that any of them is, the moze blasphemous, the
 moze likely is he, to clyme to the highest place, as his
 due rewarde. Which hath been obserued foꝛ a rule in
 the election to the papacie, the highest place of all, this
 many hundꝛeth yeres. What speake I of election? Foꝛ
 the obtaining of the which highest place, amongst the
 so many fraudes, simonies, poysoninges, bloudie
 fight, & murders haue been committed: as may to such,
 who will reade their owne stoꝛies, well appeare. Pea
 the very Pope that now is, Plus the fourth, doth piti-
 fully complayne, that not onely simonie, and corrup-
 tion by largition of huge summes of money, but also
 foꝛce and armes haue been attempted, to depꝛiue him
 yet liuinge, of his papacie, and to place an other. To
 pꝛoceede, the authoritie of pꝛiestes is lost amongst the
 papistes, and turned into tempoꝛall loꝛdeship. The
 rulers of the clergie amonge the papistes, can not
 teache the people, they are so ignorant: & their liues be
 such, that they haue lost their libertie to speake against
 vices, wherof them selues are moſte guiltie: and the
 laytie both disdayne to be by such admonished. Where
 the Papistes doe beare sway, there are all godly mens
 mouthes stopped by their exceedynge crueltie: onely
 blasphemous friers haue their tōgues at libertie. The
 holy Sacramentes are prophaned by their supersti-
 tions: the holy worde of God is corrupted by their
 gloses, and traditions. In summe, all holy thinges are
 by their unholy doynges polluted and defiled. I am
 sure therfoꝛe, that this place of S. Basil may moze
 iustly

In oratione
 habita in
 consistorio
 Romę 1564
 Februario
 mense ty-
 pis excusa.

iustly be applied to the papistes, than to vs. And it is not vnknowen to M. Dozman, that it is in reasonyng the greatest fault that can be, to byyng that for him, which may be either common to his aduersaries, or returned backe agaynst himselfe. Wherefore I beseeche the good reader, consider the sinceritie of M. Dozman, who, vpon such places as are these, taken out of saincte Cyprian and S. Basill, as it were vpon good and substantiall groundes, concludeth thus.

Dorman. fol. 1.

Nowell.

Hofius against Brētius, libr. 2. fol. 42. hath the same.

To be short, there was neuer yet any heretike amongst so many as from time to time, haue continually troubled the church of god, that made not his first entry into his heresies, by the proclaimyng (as it wer) of open warre, against the beautifull ordre of the church (whiche they haue alwayes forfene to be to them, *terribilis vt castrorum acies ordinata*, terrible as is the front of a battell well set in ordre) and against the bishop of Rome, appointed by god to be here in earthe, the lawfull gouernour and head thereof, not lacking also therein greate policie, that by striking the shepherde they might the easelier scatter the flock.

Nowell.

Ponse here the conclusion gathered out of that, whiche hitherto by him hath been alleadged out of S. Cyprian and S. Basill. And howe the very wordes wrytten by S. Cyprian, in the places befoze mentoned, for the maintenance of byshop Rogatian his authoritie, and for his owne authoritie also, they beyng bothe byshopes of Afrike, he is not ashamed here in his conclusion, to place out of place, and to apply them to the pzoofe of the byshop of Rome his supremacie, wherunto they appertene nothing at al: and to frame therof this lewde argument: The entrie into al heresies

ties is, to make open warres agaynst *h* bishop appointed
 by God to be the lawfull gouernour & head of *h* church:
 this is the maior, & is proued by *S. Cyprian*: Powe so-
 loweth his minor, but the *bishop of Rome* is the *bis hop* ap-
 pointed by God to be here in earth the lawfull gouernour, and
 head of the church: the conclusion: ergo, The entrie into all
 heresies is to make open warre agaynst the *Bysshoppe of Rome*. I
 say the minor, is false, & a false conclusiō doth solow of
h same. For the bishop (of whom *S. Cyprian* speaketh)
 appointed by God to be lawfull gouernour, & head of
 the church, is in *Carthage* *S. Cyprian* himselfe: & *Ro-*
gatian, in his owne diocesse: & not the bishop of *Rome*,
 otherwile than in his owne diocesse onely. And ther-
 fore open warre to be made agaynst them, in their
 owne diocesse, wherof they be lawfull bishoppes, is the
 beginning of heresies, and not to resiste the bishop of
Rome, vsurpinge to be head of the vniuersall church,
 ouer the whiche, of right, he hath no authoritie. For
 these wordes: (the *bishop* appointed by God, to be the lawfull
 gouernour and head of the church,) if they make for any su-
 premacie at all, they make for the supremacie of *Ro-*
gatian, and *Cyprian* bishoppes of *Africke*, of whome
S. Cyprian speaketh them: and not of the *bysshoppe of*
Rome, of whom in those epistles he speaketh not one
 worde. And if they make not for the supremacie of
Cyprian, and *Rogatian*, they make for none at all: &
 if they make for no supremacie at all, they were here
 without all cause alleadged by *S. Dozman*, but onely
 to deceiue the simple, by such a guilefull, & vntrue in-
 troduction to his firste false propositiō, of the *Pope* his
 supremacie. Powe if he thinke yet that he mighte
 make such a simple collection of *S. Cyprian* & *S. Basil*

A REPROVEE OF M

his woordes, as this: That as the beginnyng of heresies in their time, was the contempte of the inferiours towarde their owne bishoppes, (for so S. Cyprian teacheth) so in lyke wise is the contempt of the Pope, as the highest of all bishops, the beginnyng of heresies now. First I denie the argument, for that it solooweth not, though it be euill for the inferiour to disobey his owne bishop, to whose obedience in al godlinesse he is bounden. Therfore it is euill for a straunger not to obey a straunge soyaune usurper, to whom he oweth no dutie of obedience. Agayne I say, though it be the beginnyng of heresie, to disobey Cyprian, Rogatian, yea or Cornelius, beyng godly and catholike bishoppes: yet is it not likewise the beginnyng of heresies, to disobey any the late Popes of Rome: who were not onely no godly bishops, (as were Cyprian, Rogatian, and Cornelius) but both moste wicked, and in dede no bishops at al, but false usurpers of worldly tyrannie. Whom, for the subiectes of another christian and lawfull soueraigne, to obey, and not to disobey, is the beginnyng of heresies, treasons, and all other euils and mischieses. In the conclusion it is to be noted, whan Basil speaketh of all the Bishops of the east, as the sheaperdes stricken: M. Dorman altering the nuber, speaketh it of the Pope as the only sheapeherde.

Basilii epistola 70.
psecutione patiuntur
pastores, ut
dispergantur
oues gre-
gis.

Nowell.

It is cap. 3.
and not 30.
The like is
Eusebij lib.
6. cap. 43.
and in sun-

Dorman. fol. 2.

Thus did in the time of S. Cyprian, Nouatus that greate heretyk, who as Niccphorus reporteth of him, holding berewene his hands, the handes of such as minded to receiue of him, the blessed sacrament of th' altar: vsed to them these woordes. Adiuua mihi per corpus & sanguinem domini Iesu Christi nunquam

Lib. 6. cap. 30.

te a

te a me discessurum, & ad Cornelium (Romanus is Episcopus fuit) rediturum esse. sweare to me quoth he, by the body, and blood of our lord Iesus Christ, that thou wilt neuer forsake me, nor returne to Cornelius, who was then bishop of Rome. so did in our time the scholers and folowers of Martin luther: So did Iohn Caluin with his congregation at Genena: So doe euery at this time, in oure infortunate countrey, those wicked men (apon whom I beseeche almightie god to extende his mercie) who occupieng the places, and roomes of catholike bishops being themselves indurats heretikes, ceasse not daily most cruelly to practise, that lesson learned of ther auncestor Nouatus. For what man admit they to any bying, of whom they exact not first this othe? VVhom suffer they to continue in his liuing, if he giue not this othe? For the onely refusall hereof, how many notable men of the clergie, bothe for hye and learninge, suffer they to pyne away in prison? I remembre not heare, the greate nombre of gentlemen, and other mere laye men not included in the statute, of pooer yong scholers of bothe th'vniuersities, who witheout all face of lawe (for, for the other theie pretended a colour) being not so much them selues spoiled of ther colleagues, as ther colleagues, vniuersities, yea ther country self (which had of the most parte of them byn likely to haue receiued bothe help and comfort) spoiled and robbed of them: wander now abroad in dispersion, lamenting the state of ther miserable countrey.

The banishment of scholars from th'vniuersities for refusing to sweare against the Pope.

Nowell.

As it is euident, that wee are most farre from Pouatus heresie, so is Pouatus his othe not onely unlike, but cleane contrarie to our othes. The controuersie betwixt Cornelius & Pouatus was not, whether the byshoppe of Rome was the supreme head of the church, (as it is now between vs and the papistes) but whether Cornelius or he was by right the byshop

Eusebi^o lib.
6. cap. 43.

of Rome. And Pouatus exacted of the Romans, or Italians, an othe, that they shoulde cleaue to him as their byshop, agaynst Cornelius, who was their true byshop in dede: which was vnlawfull to require. Our othes be of obedience to our naturall prince, due by goddes law: and of renouncynge of sozaine vsurped power, or authozitie ouer our prince and countrey: without the which we can not be faithfull to our owne soueraigne. But let vs consider his woozdes. Thus did Nouatus, sayth P. Dozman, as though Pouatus had made his first entrie to his heresies, by makynge open warre agaynst the bishop of Rome, appointed by God to be the lawfull gouernour, and head of the church: and as though, he made them sweare to renounce the sayde byshop of Romes supremacie. For his woozdes, thus dyd Nouatus &c. (Whiche muste nedes haue relation to that whiche goeth before) doe importe no lesse. And his applyinge of this othe of Pouatus, to our othes, infozeth the same. But Pouatus made neither the beginnyng, nor endyng of his heresies, about any denyng of Cornelius supremacie, as byshop of Rome: nor exacted any othe for that purpose. For such vsurped authozitie of the byshop of Rome, was than vnknowe and vnhearde of, as shall hereafter most playnly appere. But the othe which Pouatus required, was that they should acknowledge him for their byshop, and not Cornelius, who was their byshop in dede. And further the saide othe concerned the maintenaunce of Pouatus his heresie: whiche was, that suche, as for feare of tormentes, had renounced the christian sayth, or had offered incense to the Idoles of the getils, though they repented therfore, were not to be receiued into the

Cyprianus
li. 3. epist. 13.
Eusebi^o li.
6. cap. 43.
Nicephor^o
li. 6. cap. 3.

the church agayne: whiche cruell opinion, as well S. Cyprian bishop of Carthage, as Cornelius bishoppe of Rome, with all other godly bishoppes, condemned: and taught the contrary true doctrine, that suche also, vpon due repentaunce, might be receiued agayne into the church: accordynge as we this day, do also moste earnestly beleue & teache. Now as Nouatus beyng in Italie required an othe that their adherentes Romans, or Italians, shoulde not turne to Cornelius bishop of Rome, to acknowledge him for their bishop, to be of his faith, and to communicate with him: so did the professors of the same heresies, trauell in Africke with their disciples there, beyng Africanes, that they shoulde not returne to Cyprian bishoppe of Carthage, to communicate with him: whiche, as it maketh nothinge for any supremacie of S. Cyprian bishop of Carthage, no moze maketh the other for any supremacie of Cornelius bishoppe of Rome. For though it bee vnlafulfull to exacte an othe of any, to disobey their owne godly bishoppes, what proueth that, that one may not sweare to refuse the obedience of an aliene and wicked vsurpar, and to kepe him in the obedience of his owne soueraigne?

And where Nouatus began first his heresie in Africke by stryung agaynst S. Cyprian, as S. Cyprian himselfe doth witnesse, and not by stryung firste agaynst Cornelius bishop of Rome, (as M. Dorman vntruly reporteth) the beginnyng of heresies is rather to make warre, & strife agaynst the bishop of Carthage, than against the bishop of Rome, as M. Dorma would haue it. But there was thā neyther stryung, nor any othe required, concerninge the bishop of Rome, as head of

Cyprianus
li. 4. ep. 9.

Cyprianus
li. 2. epist. 8.
Idem est
Nouatus q
apud nos
primum
discordiæ
& schismatis
incedit
seminauit,
&c.

the church, as by that whole processe in S. Cyprian, Eusebius, and Pricphorus it dothe plainly appere. Wherefore M. Dozman may be ashamed to forge so manifest a lie, as y^e Ponatus exacted an othe againste the popes supremacie: or that we solowe Ponatus in exactynge like othe as he did. And seying that we do most detest that cruell heresie of Ponatus, & do firmly beleue, & earnestly teache as did S. Cyprian, and Cornelius, it is as maliciously, as vntuly done of M. Dozman, not onely to applie to vs the exaple of Ponatus othe, exacted for the maintenannce of his heresies: but also to call Ponatus our auncestor, and our bishops as his disciples, indurat heretikes: who do moste abhorre both Ponatus & his heresie, and moste earnestly, & pitheilie in al their wytynges & sermons do impugne the same, by settynge forth to their power, the vnspeakeable mercie of God towarde all sinners truly penitent. Whereby it may appeare to the discreete readers, that M. Dozman, & suche other malicious aduersaries, passe not muche whether they lie, or say trueth, so they may bypnyng vs, by hooke or crooke out of credite, and into the hatred of the worlde. I beleue also that M. Dozman in the alleagation of Ponatus his othe, had a further respecte to that he maketh mention of the body and blood of Chryste: by the whiche, because Ponatus caused them to sweare, M. Dozman thought belike, therby to proue, or at least to make an insinuation, to the simple, that the body and blood of Chryste should be corporally present in the Sacrament. But the dayly othes of blasphemous men, swearynge lykewise in his corporal absence, do confute that collectiō: and to the ende, that M. Dozman shoulde gayne nothing

thing in that matter of the sacrament, by this place,
 I haue thought good to admonishe the reader, that the
 sayde place of Pricphorus and Eusebius (of whom
 Pricphorus had it) is directly agaynst their transub-
 stantiation, & so: our vsage now in the Church. The
 wordes of Pricphorus a little before the place by *pp.*
Dorman alleadged, are these: *Quoniam enim oblationes offer-*
ret, qui mos sacerdotibus est, et iam ad distributionem panis per-
uenisset, data cuilibet parte sua, pro eo quod cum gratiarum eam
actione percipere debebant, iurare miseros coegit. Vtraque enim
percipientium manum comprimens, non prius eas remisit, quam iu-
rationem ab eis esset: (ut ait autem verbis eius conceptis) Adiura mihi
per sanguinem et corpus Domini nostri Iesu Christi, nunquam te
a me discessurum, et ad Corneliū (Romanus hic fuit episcopus) re-
diturū esse. Misere autem illi non prius quod acceperant, degusta-
runt, q̄ se illi deuouerunt. What is to say, When Prouatus
made his offeringes, as the maner of priestes is, and
now was come to the distribution of the bread, he, de-
liueryng every one his parte, in þe stede of due thank-
geuyng in the receyuyng of the same, compelled the
wretched men to sweare: so: he laying holde of bothe
handes of the receiueurs, did not let them goe, untill
they had sware: (so: I wil vse his owne very wordes)
sweare to me by the bodie and blood of our lord Iesus Christ, that
thou wilt neuer forsake me, nor returne to Cornelius, who was
than byshop of Rome. And those wretched men did not
taste that, whiche they had receiued, afore they had by
othe assured them selues to him &c. Thus saith Pric-
phorus. Eusebius, who hath the very same wordes,
calleth it breade also. And so if pp. Dorman thought
this place by the way, might serue so: their purpose in
the matter of the Lordes supper (whiche he here cal-
leth

Nicephor^o
 lib. 6. ca. 3.
 Euseb. lib.
 6. cap. 43.

leth the sacrament of the alter) he was farre deceived.
 For bothe Picephorus and Eusebius calling it after
 the consecration (as they terme it) bread, and Picepho-
 rus saying that they tasted that whiche they receyued,
 that is to say, breade: and by the circumstances it ap-
 pearyng, that the vse of the p̄mitiue church than,
 was agreeable to our vse now, in geuyng the sacra-
 ment into the receynours handes, bothe is their tran-
 substantiation cleane euerted, by two witneses, euē by
 M. Dozman himselfe chosen: and we are declared by
 the same witneses, to be v̄ very folowers of the p̄mi-
 titiue church, in that v̄lage of deliueyrng of the sa-
 crament into the receiuers handes. For the which yet
 they charge vs, as horrible p̄ofaners of the holy sa-
 crament. But to cloke these mattiers, where Pice-
 phorus calleth it the distribution of the breade, M.
 Dozman calleth it *the blessed sacrament of the altar*. And
 where Picephorus sayth, he gaue every one his parte,
 before he caused them to sweare: M. Dozman sayth, he
 caused such as mynded to receiue of him the blessed sacrament of
 th' altar, to sweare: where as in deede, they had receiued
 it of him into their handes before: as is also in Pice-
 phorus booke in the margent, noted by Ioannes Langus,
 the translatour therof, and counsellour to the late Em-
 perour Ferdinandus, that the custome of the church
 than was, to deliuer the sacrament into the receyners
 handes. But in deede this is M. Dozman his ordinarie
 custome in alleadgyng of authoꝝ, to passe ouer with
 silence that whiche is agaynst him, and to take that
 whiche maketh a show for him, and withall to adde
 that is not in the authoꝝ, in suche sorte, as the igno-
 rant would thinke it to be the authoꝝ very wordes.

Ioan. Lan-
gus.

Ea tem-
 pestate lai-
 cis etiam
 Eucharistia
 in manus
 dabatur: q̄
 postea in
 Ecclesia
 mutatum
 est.

I know, it is impertinent to entreate of the matter of the Sacrament in this controuersie of the Popes supremacie: but *M. Dozman*, of purpose as it seemeth, doth mingle suche thynges by the way: whiche, if they be there answered, shall make a mingle mangle of diuers matters vnpleasant to the reader: and if they be passed ouer not answered, as impertinent to the present treatie, he trusted it would serue to intangle the simple, and withall to be an occasion to his fauourers, to triumphe in the meane time, as though wee dissembled the matter by silence, for that wee could say nothyng to it. But to returne to the purpose agayne: where as *M. Dozman* hath here in one halfe lease, heaped a greate number of euident lies, as it were, in a packet together, I haue thought good to put the reader in remembrance of them, in order as they lie. The first lie is, that after his discourse out of *S. Cyprian* of the byshop appoynted by God to be the gouernour and head of the church, he sayth, *the byshop of Rome is that head*, where as by *S. Cyprian*, the contrary is euident: and that himselfe, or byshop *Rogatian* is that heade, wherof he speaketh, as hath been fully heretofore declared. The seconde is, that to make warre agaynst the byshop of Rome, is the first entrie to heresie. Whereas *S. Cyprian* teacheth, that the contempt of euery goodly bishop in his owne diocesse, by suche as are their inferiours, is the beginnyng of heresies. The thirde is, that he sayth: Thus dyd *Nonatus*: to witte that *Nonatus* made his first entrie into his heresies, by making open warre agaynst the byshop of Rome, appointed by God to be in earth the gouernour and head of the church: which is a double lie, and may stande for twoo. For

D

Nonatus

A REPROVVE OF M

Cyprianus
lib. 2. epist.
2.

Nouatus began his heresies first in Africke, and contended with S. Cyprian, before he troubled Cornelius at Rome, as by the testimonie of S. Cyprian is euident. Wherefore his entrie to his heresies, was his proclaimyng of open warre agaynst S. Cyprian, appoynted by God to be the gouernour and head of the church, as S. Cyprian himself sayth. The other parte of this lie is, that he saith, *Nouatus made warre against him, as the gouernour and head of the church: for his wordes, Thus dyd Nouatus, must needs be referred to that which went before: but Nouatus tooke not Cornelius, but himselfe to be bishop of Rome, as doth by the storie euidently appeare: wherefore the strife betwixen them was not, whether Cornelius as bishop of Rome was head of the church (as P. Dozma would haue it seeme) but whether he, or Nouatus were bishop of Rome.*

4 The fourth lie is a double lie also: where he reporteth that Picephorus sayth, that Nouatus holdynge between his handes, the handes of such as mynded to receiue of him the blessed sacrament of the altar vsed these wordes &c. For Picephorus hath no suche wordes, but he sayth thus: when Nouatus was come to the distribution of the breade, he geuyng euery one his part, caused the to sweare &c. And this double lie, the receauynge of the blessed sacrament of the altar in steede of the distribution of breade, and they that minded to receiue it, where as they had receaued it already into their hand, he made of purpose to saue their transubstantiation harmelesse, & to kepe it secret, that our blage in deliuering the sacrament into the receauers handes, is agreeable to the

5 v^s use of the primitiue church. The fiftie lie is, that he sayth, wee doo sweare men in suche sorte as Nouatus did: and
that

that no man can eyther gette any liuyng, or keepe that he hath without making of this othe: Meanyng suche as Pouatus eracted. But Pouatus eracted an othe of the Romains to cleaue to him agaynst their owne bishoppe, whiche was vnlawfull. We require an othe of subiectes Englishmen, of obedience to their and our naturall prince, and of renouncyng all sozraigne and vsurped power. Againe Pouatus caused them to sweare that his heresie was the truthe, and that Cornelius true doctrine was heresie. We haue no suche mattiers in hande, but are on Cornelius side agaynst Pouatus, teachyng the same doctrine that Cornelius did, abhoryng the heresie that Pouatus taught. Wherefoze in this manifolde fable of M. Dozmans, amplified by his rhetorike, looke how often he sayth, so dyd Luther, so did Caluine, so doo those wicked men in our countrey: as ofte, as he sayth: They exacted this othe &c. If he gene not this othe &c. so many times as M. Dozman doth repeate these wordes, this and so, so many loude, lewde lies hath he made, one vpon an others backe: whereas in dede it is neither so, nor so.

This M. Dozmans deceptfull dealynge, most vsuall vnto him, was the cause why I saide once in publike place, that I had not soude any one authoritie by him, (as farre as then I had redde) truely alleadged, besides his vnttrue notinge of the places in the margent: whiche, though it sometimes happen by negligence of printers, M. Dozma pet in this booke, being otherwise so diligently printed, maye seeme of sette purpose to haue done, lest suche as woulde be inquisitiue, should to speedely finde out the lewdenesse of his allegations, seruyng nothyng to his purpose: vnlesse parhappes

A REPROVE OF M.

Fol. i. epist.

ii. for 9.

Fol. eodem

epist. 61.

for. 69.

Fol. 2. in

principio,

cap. 30. for

cap. 3.

M. Dozma did neuer vse his owne eyes in betwinge of these places, but did credit his collectours therin altogether, as in the processe of his doynges doth credibly appeare, that he did: for in one lease, or little moze, of foure onely places by him allcadedged, thre thereof be noted vntrely, that he might therin agree with his guilefull & vntreue applyng of places of the doctours and authoꝝ, altogether impertinent to the mattier he treateth of. Whiche as in all places he sayleth not to do, so hath he in this place, as you see, well perforced the same. Who also procedyng therin, calleth *Nonuatus our ancestor*, and our byshops, as his disciples, at his pleasure, he calleth, *indurate heretikes*: where it is knowen to all that vnderstande, that we moste abhorre *Nonuatus*, and his heresies: and goeth on saying, that for the onely refusall of this othe, how many notable men of the cleargie, both for life, and learning, suffer they to pine away in prison? **M.** Dozman, this othe ye talke of, was neuer required of them: and they pine not, but fare wel, and of other mens cosse too, a greate meanse of them: they be well fedde, and in good likyng: and some of them so fatte, as they may wallow too. They neither sit, noz haue in stocks, by legges or fingers, noz haue their neckes in chaynes: they are neither whipped, noz scourged, as some of them vse others. In sickenesse time they had their progresse, both for health, & pleasure to. Where **M.** Dozman sayth, that gentilmē, lay men, and scholers of the vniuersitie are put to the sayde othe (whiche in deede is of due obediēce to their natural soueraigne) without all face or colour of law, and for refusyng therof are spoyled of their countrey, and wander in dispersion, lamentyng the miserable estate of their sayd countrey: I doubt not, but had they

they refused to sweare to that false Romishe vsurper, in the time of his tyrannie in Englande, there would haue ben face and colour of law enough founde, to haue spoyled them of their liues also, by mosse cruell death. And suche gentilmen and scholers, as coulde so easely sweare fidelitie to suche a forraigne false vsurper, and woulde wander in dispersion, rather then take the othe of due obedience to their naturall p[ri]nce, doe woorthily wander in dispersion: and may moze iustly betwayne their owne wicked folly, the cause thereof, then the miserie of their countrey: which, thanks be to God, is in no suche case, but in farre better then they woulde haue it to bee. Had wee feared no woorse at your hands, then any of these, whose case you so lament, doe suffer, wee woulde neuer haue forsaken our naturall countrey, wandring in farre moze miserable dispersion, then you doe: wee woulde in our countrey haue bitterly lamented, the pitifull case of our countrey, then most miserably oppressed with popish superstition, and forraigne tyrannie: and, woulde you haue ben satisfied with our teares, and not haue forsed vs most cruelly to haue shedde all the dropes of blond in our bodies, and very hartes, wee should not haue thought our selues to haue suffered any persecution at all, but rather to haue receiued great friendship, and curtesie at our handes. But what fables so euer it doth please M. Dozman to forge about our lawfull othes, and what crueltie so euer he seineth vs to vse, making a great matter of euery trifle, touching the papistes, it is true, and to true, that for refusinge of that most vnlawfull, and wicked othe of the Popes sup[er]emacie, and not acknowledgynge of his vsurped

authoritie, a greate number both of learned, and vn-
 learned: as well of the laytie, as of the cleargie: of
 women, as men: of yonge, as olde: haue lost not onely
 theyr liuynges, and all their goodes, but also as many
 of the as escaped not out of theyr countrey into misera-
 ble erile, were apprehended & cast into most vyle pry-
 son, being not set, but hanged, as I haue sayd, in stoc-
 kes, and prons, by fete, handes, and necke. And after
 longe punishmentes, and pynninge, most paynfull, and
 pitifull also, to all, sauyng onely pitilesse papistes,
 haue finally lost their liues, being most cruelly consu-
 med by terrible flames of fier into ashes, if they might
 obteyne so much mercie, as to escape that vsual, lōge,
 linyng, and roastynge in slacks and smoke fier.
 And yet M. Dozman thinketh it muche that they, who
 haue in this wise vsed others, for the refusing of mosse
 wicked othes, and the authoritie of a false fozaigne
 vsurper, should themselues lacke some parte of theyr
 liuynges, and libertie, for refusing to acknowledge the
 lawfull authoritie of their owne naturall soueraigne.
 And further, whereas M. Dozman doth make suche a
 tragedie aboute our most lawfull othes of due obedi-
 ence to our naturall soueraigne, and of the refusing of
 fozaigne vsurped power: I shall, in place conuenient,
 make good proufe, that that false vsurper, the byshop
 of Rome, hath both wickedly erased most vnlawfull
 othes, not onely of subiectes, but of princes, and empe-
 rours also: & hath moze wickedly dispensed with the
 lawfull othes of subiectes, of obedience to theyr owne
 naturall soueraignes, and procured them to rebell a-
 gaynst their princes, to the great effusion of Christen
 mens blood, and vtter decay of all christendome.

Epist. 70.

Dorman. fol. 2.

Norwell.

A comparison between the complainant whiche S. Basile made of his time, and that whiche we may make of oures.

Of the whych they maye, and we all iustlie now say, much more then did S. Basile of the persecution in his time. He onely complained that the church does *wer shut vp*, that th'altars lacked that spirituall worship that should haue byn doen upon thē, that there *wer* no assembles of Christian men, that lerned men bare no sway, that there was no wholesome doctrine taught, that the feastes and holidiaies *wer* not kept, that the prayers in the night *wer* utterly ceased. To that holy father it seemed a great outrage, that the churches *wer* shut vpp: what would he (thinke we) then say *wer* he alive in these dayes, when of our churches he should see, some made the dwelling houses of priuat men, other some turned into barnes, or stables, other cleane ouer throwen, and made euē with the grounde, and those that remain whole (so much worse then if they had byn alltogether shut vp) left open for heretikes to pollute, with schismaticall seruice and diuylsh doctrine? It grieved S. Basile that th'altars should lack the spirituall seruice, which was not nether for any mistlike that mē had therein, but because in that grieuous persecution of the Christians, they could not be founde that durst do it. And could he haue take it well to haue seene them broken, defaced, and quite ouer throwen: yea, (which is a crime so horrible, that to write it I tremble) in those places in which the altars stood, whereon was wont in that spiritual sacrifice to be offered vp, the most pretious body and bloud of Christ, Oxen and beastes more vnclane, to be fedde? He lamented that learned mē *wer* not esteemed, that they *wer* not provided of liuings: and would he not much more lament, to see the deprived of those whych they had, and shoemakers, weuers, tinckers, cowherdes, broome men, Russeians for felonies burned in the handes to be put in ther places? Then was no holosome doctrine taught, nor we is ther nothinge elles taught but poisoned and vnholosome. Then *wer* there no holidiaies kepte, nor hymmes vsed in the night.

All this place hath M. Dormā translated out of Hosius lib. 2. cōtra Brenitiū fol. 92. b

It is writtē to the byshoppes of Fraunce and Italy: whiche M. Dormā dissembled, for that the byshops of Fraunce are placed before the Italian byshoppes: Geuinge a shreude suspicion of no supremacie at Rome in those daies. But he expressed before, to whome S. Basile other epistle was writen, the Italian byshoppes be-

Nowe

A REPROVE OF M.

ying firste
named.

Nowe are they accompted to be superstition. *

Nowell.

Borowed
out of Ho-
sius against
Brenti^s lib.
2. fol. 92.

Vnigenitus
blasphema-
tur, Spirit^s
sanct^s igno-
minia affi-
citur, &c.
VWhiche
vwoordes
also doe de-
clare the
leudnes of
M. Dormas
translation
of Basiles
formar
place, as
though the
bysshoppe,
and not
Christ, had
bene blas-
phemed.

* Lib. 2. ad-
uersus Bre-
nium. fol.
92. b.

M. Dozman woulde induce the reader to thinke, that we are lyke to the Arrians in wicked opinions, and in persecution of the true church of Christ: but who so will reade that. 70. epistle of Basil, shal finde it otherwise. Wee neither worship our selues, nor in-
force any other to worship the image that Basil trea-
teth of in that. 70. epistle: we are no Idolaters, nor
teache false doctrine: we haue not many goddesses, lesse,
and greater: we abate nothyng (as did the Arrians)
but most to our power set forth the glozy and deitie of
Christ. Let the papistes see that these poyntes touche
not themselues rather. Wee doo not sequester the holy
ghost from the glorious Trinitie, as did those Arrians
in S. Basils time: whose mischiefe, and their owne
miserie, he in this epistle doth deploze and bewaile.

Wherfore his sayinges in that epistle apperteyne no-
thyng to vs, who are nothyng guiltie of those crimes
and heresies: but they are brought in by dreampnge
M. Dozman without any cause, and by side al purpose,
sayng onely that in readyng Hosius * he founde this
place alleadged, and thought good to folow him there-
in, & to translate it into his booke. But now touchyng
our very case: why did not these bishoppes of the East
write their humble petition, for healpe in their mise-
ries, generally to the byshop of Rome, as head of al the
church: but dw write to all the byshoppes of Fraunce
and Italie indifferently, without any mention of the
bishop of Rome at all: So farre of is it, that thei made
any speciall mention of him, as the chiefe or head ouer
all the church: yea placing also the bishops of Fraunce
before

befoze the Italian bishoppes, (though M. Dozman do
 craftily dissemble the same) and calling them altoge-
 ther brethren, and felowes in the ministerie, whiche
 they woulde neuer haue done, had they had this opi-
 nion of his supremacie, that M. Dozman, and other
 papistes do now defende and mainteine. But in the
 sayde. 70. epistle the sayd East bishoppes, whiche doo
 not once speake of the Pope, doo pray the French &
 Italian bishoppes to make humble sute to the Empe-
 rour, that he by his authoritie woulde repress their e-
 nemies the Arrians, and relæue their miseries: which
 maketh rather for the Emperour his supremacie in y
 church, than for the bishoppes of Rome. Now where
 M. Dozman speaketh of persecution, as he did a little
 befoze of our moste cruell practise, I referre it to the
 iudgement of all the worlde, whether the papistes, or
 we be moze cruell persecutours: and whether haue
 suffered moze persecution, they, or we. And where
 he goeth aboute to burthen vs with enuie of churches,
 either pulled downe, or altered to other vse, & of their
 altars destroyed (much like as the rebelles did burthen
 Henrie the eight in the . 28. yere of his raygne) wee
 make this answer: Trueth it is, that the foundations
 of Abbeis and Chauntries, *Pro redemptione animarum fon-*
dationum suorum progenitorum ipsorum &c. for the redemp-
 tion of the soules of their foundours, and their proge-
 nitors soules &c. (as in the sayd foundations appea-
 reth moze at large) were so vnure and weake, or ra-
 ther wicked, that they coulde no longer beare suche
 huge superstrutions & buildynges, as were layed vpon
 them. For the Idolatrie, superstition, hypocrisie, and
 wickednesse of the Monkes, Nunnes, & priestes them-

C

selues

The inscrip-
 tion of
 Basile his
 70. epistle.
 Pietissimis
 reuera, ac
 charissimis
 fratribus, &
 in ministe-
 rio consor-
 tibus vna-
 nimis, per
 Galliam &
 Italiā epis-
 copis, Basi-
 lius Casarię
 Cappadocię
 episcopus.

The true
 causes of
 the ruine
 of Abbeis.

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selues were growen so greate, and so heauy now, that no foundations, though sure and good, were able any longer to beare and abyde them. Let the horrible histozie of their darke, dreadfull, and most diuinely downynges, notified to kynge Henrie the eight, and after to the parliament house, by the repozte of the visitours returnyng from their visitation of Abbéis, & the Punks and Punnés themselves, in their owne confessions subscribed with their owne handes, bee a pzoofe therof: whiche beyng regeſtered in a blacke booke, might moze iuſtly be called domes day, than any recozde this day remaynyng in Englað, reuealyng ſuch mattier, as they had thought ſhoulde haue remayned hidde vnto the great day of reuelation of all ſécreates, if euer they looked for it. Now truely the monſtrous liues of Punks, Friers, and Punnés haue deſtroyed their monaſteries and churches, and not wé. Concernyng their foundations ſo contrarie to the merit of Chriſte our ſauour, that is come to paſſe of them, that our ſauour himſelfe ſoꝛethewed. *Omnis plantatio* &c. Euery plantation not planted by my heauenly father, ſhalbe plucked by by the rootes. Touchyng their impietie towardeſ God, and wickedneſſe of liſe: that is fulfilled, that was ſoꝛethewed by the prophetes, & ſaie, and Jeremie vpon Babilon and Hieruſalem: and conſequently, vpon all wicked citieſ & placeſ, where Gods lawes ſhal likewiſe be tranſgreſſed: where like Idolatrie, like fornication, bodily and ghoſtly ſhalbe committed: where ſhalbe founde like ſolitiſneſſe, ignorance, and blindeneſſe of the paſtours, headeſ and rulerſ, that is to ſay: that their buildynges ſhalbe made heapes of ſtoneſ: that bzambles and byters ſhal grow

Monacho-
rū monſtra
monaſteria
euerterunt.

Math. 15.
b. 13.

Eſai. 14. d.
19. & 34. d.
13.

Hier. 9. d. 11
& 10. d. 21.
& 50. f. 40.
& 51. d. 37.

grow, where their pleasant lodgings were: that
 Woles, night scratches, and Dragons shal make their
 nestes, and howle and schistche, where the voyce of
 bankettyng and ioye was wont to be heard: and that
 their houses shall neuer be builded agayne. And that
 when men shall passe by, and say, why hath the Lorde
 thus done to this greate citie, to these goodly Abbels,
 Puntries, and Fratries: answere shalbe made, for that
 they haue forsaken the couenaunt of the Lorde they
 God, and haue worshipped straunge Goddes, and haue
 serued them. These, *M. Doorman*, be the true causes
 of suche horrible destructions, and desolations as haue
 in our time come vpon Monasteries, and other houses
 and churches. Well it may be, that the Gospell of
 Christe (whiche *M. Doorman* calleth heresie) was occa-
 sion of their ruine, *as Christe is the ruine of all in-
 dels, so that the couetousnesse of men, seekinge theyr
 owne gayne, may be iudged of many, the cause therof.
 But the very true causes in dede, of this their subuer-
 sion, were their wicked foundations layde by their
 first founders, and the superstructions of Idolatrye, su-
 perstition, hypocrisie, and abhominable life, whiche
 they falsely named religious men and priestes, heaped
 so hugely vpon the sayd foundations. Had their foun-
 dations been good and sure, had their workes been ho-
 nest and godly, they should by the light of the Gospell
 haue gotten prayse, and honour: and their workes
 had not to their shame been discovered by the light,
 and by the heate of the tryng fier, utterly consumed.
 But being as they were, they loued darkenesse, they
 hated and fled the light, leass their workes shoulde be
 seene: and because they coulde no longer hide so huge
 wicked

*Eph. 8. c. 14

Luc. 2. c. 34.

Rom. 9. g. 1

32. 33. 34

1. Petri. 2.

b. 6. 7.

1. Cor. 3. c. 13

Ioan. 3. c. 19

10.

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wickednesse in so cleare light, whiche discovereth euen small blemishes, it came to passe that God by his officers, styred therto thzough their counterfeyte holnesse and so double wickednesse reuealed by the sayd light, executyng his iustice by the fier of his dreadfull and terrible indignation, consumed all together: so that the houses were destroyed, and they dispersed.

Lib. 3. e.
pist. 9.

Touchyng the name of altars, whiche M. Dozman so gladly catcheth holde of here in S. Basil (as he did before in S. Cyprian) where wee call it the Lodes table, wee haue for vs good authoritie.

Luc. 22. c. 21

1. Cor. 10.

c. 21.

First that Christe instituted the Sacrament at a table, and not at an altar, is moste manifest: excepte M. Dozman woulde haue vs thinke, that men had altars in steede of tables, in their priuate houses in those dayes: but our sauour expresse saying, that the handes of him, who shoulde betray him, were vpon the table, taketh away all doubtyng. And S. Paule also calleth it *Mensam Dominicā*, the Lord his table. Sure I am that M. Dozman and all the papistes with him can not say so much out of the Scriptures of the new Testament, for their altars; as I haue alleadged for the Lodes table: they may therefore goe and toyne themselues to the Jewes, as in multitude of such ceremonies, so in altars also: as it seemeth in dede, they would both become themselues, and make vs Iues too; rather than Christianses. If S. Basil, and some other olde writers call it an altar; it is no proper, but a figuratiue name, for that in the olde lawe their burnt offerings and sacrifices were offered vpon the altar, so are our sacrifices of prayer, and thankes giuyng, &c. offered vnto God at the Lodes table; as it were at an altar.

altar. But such kinde of figuratiue speech cā be no iust
 cause to set vp altars, rather then tables : vnlesse they
 thinke þ their crosses also should be turned into altars,
 for that like phrase is vsed of it, where it is sayd, that
 Christ offered vp him selfe vpon the altar of the Crosse.
 Concernyng the spirituall woꝛshippe or seruice of God,
 or sacrifice also, if you will, sayng it is also mencioned
 in S. Basil, due to be done at the Lozdes table, whiche
 as afoze is noted, he calleth an altar, it is not lackyng
 in our churches at the Lozdes table: that is to say, true
 repentaunce of hert, whiche is, as the Prophet calleth Psal. 51. b. 19
 it, a seruice and a sacrifice pleasant vnto God, the of-
 ferynge vp of our prayers and praises vnto God: whiche
 seruice and sacrifice of prayse, as the Psalme witnesseth, Psal. 50. c. 14
d. 23.
 doth honour God: and specialie, that sacrifice of
 thanks geuynge, most peculiar to this altar or Lozdes
 table, and to that holie Sacrament, haunyng thereof a
 peculiar name, beyng called wth the Greeces *ευχαριστία*,
eucharistia, to say, thanks geuynge, for the gratefull remem- Hebr. 10.
 brance of that one sacrifice offered by our sauour once
 for all: whiche sacrifice of thanks geuynge we ioinct-
 ly wth other present doe offer vp to Christ our sauour
 in the memorie by him lefte, & by faith in our hertes
 doe communicate his precious bodie and bloude, a sacri-
 fice by him selfe offered for vs. Purther are our obla-
 tions, or offeringes to the poze lackinge, when we
 come to this altar, whiche S. Paule also calleth a sa- Philipp. 4.
d. 13.
 crifice acceptable, and pleasaunt to God: whereas you
 papistes haue no such thinge, but only the bare woꝛde
offeritorium, without any offeryng for the poze: sauynge
 that you did not forgette to receyue the offeringes for
 your selues at the vsuall offeringe dayes, and when

any dirige, or monethes minde did fall. Thus you see
 M. Dozman, that we haue euen that same spirituall
 woꝝshippe, seruice, and sacrifice tw, (if you so will) due
 to be done at this altar, that is to witte, the Lordes ta-
 ble, whiche S. Basil speaketh of here: and any other
 altar or seruice he meaneth not, nor knew none. And
 were you not altogether to grosse, S. Basil so ofte
 speakyng of spirituall woꝝshippynge and spirituall
 seruice, might somewhat refoꝛme your carnall and sen-
 suall vnderstanding. You see we doe not sticke to graunt
 you not onely a spirituall woꝝshippe and seruice, but a
 sacrifice tw, which yet hath no neede of your altars fra-
 med to your selues vppon this false phantasie, that the
 bodie and bloude of Chyſte are there offered by the
 pꝛiestes foꝛ the quicke and dead, with the abuse of y^e di-
 ſtinction of the bloudy, & vnbloudie offerpꝛyng of Chyſt^s
 body, applied to the same: whiche is altogether a false
 fable, and a vayne dreame moſt mete foꝛ M. Dozman.

Spiritualis
 cultus, spi-
 rituales gra-
 tia.

Hebr. 10.

C. 10. 12. 14.

Phil. 5. a. 2.

Hebr. 10.

C. 10. 12. 14.

The scriptures doo thus teache vs, that Chyſte our
 ſauour once foꝛ all offered vꝑ his body and bloud vꝑon
 the altar of the croſſe, the one and onely sacrifice of
 ſweete ſauour, to his father: by the whiche one obla-
 tion of the body of Chyſte, a sacrifice foꝛ our ſinnes,
 once foꝛ euer offered, and no moꝛe to be offered by any
 man, we be ſanctified and made perſit. Wetherfoꝛe the
 popiſhe pꝛieſtes which doe repeate often the sacrifice of
 Chyſtes death, as they doo teache, therby, as much as
 in them lieth, doe take away the efficacie and vertue of
 the sacrifice of Chyſtes death, makynge it lyke to the
 ſacrifices of the olde law: the imperfection of whiche
 ſacrifices, S. Paule doth pꝛooue by the often repetition
 of the ſame. Foꝛ the continuance wherof their pꝛieſtes
 alſo

also needed succession : but Christe is a y^eself for ever,
 without succession, and his sacrifice perpetuall, with-
 out repeticion, as the Apostle plainly teacheth. Our
 service and sacrifice now, is the often and thankfull Hebr. 10.
c. 11.
 remembrance of that onely sacrifice, in the receiuyng
 of the holy sacrament at the lordes table, accor^dynge
 to his owne institution : *Hoc facite in memoriam mei* : do
 this in remembrance of mee : with spirituall feadyng
 by sayth also vpon that his moste p^{re}cious body and
 blond, so by him for vs offered. Touchynge the pulling
 downe of your altars, I answer : they are iustly de- 4. Reg. 18.
c. 22.
 stroied, as were those wicked altars by Asa, Josaphat, 4. Reg. 23.
 Ezechias, Josias godly kynges of Iuda destroyed. For 2. Paral. 14.
 as abhominable Idolatrie was committed on, and be- a. 3.
 fore your altars, as euer was vpon and before those. 2. Paral. 17.
b. 6.
 If you require p^{ro}oofes hereof, you shall haue them in 2. Paral. 31.
 their due places of the Masse, & of Idolatry to images. a. 1.
 In the meane season, if you thinke it enough, onely to 2. Paral. 34.
 call vs heretikes, and to affirme that wee pollute such chur- a. 4.
 ches, as yet remaine, with schismaticall service, and diu^elⁱsh
 doctrine : and that wee doo accompte hymnes in the night, and
 holydaies to be superstition: If you M. Doxman, thinke
 it enough onely to say thus, to p^{ro}ue nothyng, to raise
 much : seyng all is not Gospell, that Dauus & Syrus
 doo speake in playing their partes, let it serue me at
 this p^{re}sent also, to say the contrary : that wee teache
 no doctrine, but such, as is agréable to God his word,
 and therfore be no heretikes: that wee haue, and keepe
 our Sabothe dayes, and holydayes too, aswell as euer
 did the papistes: and doo singe as good and godly him-
 nes in the day, as euer did they your Fightingalles, in
 the darke, and better too. And whan wee haue
 both

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both thus sayd, to leaue the iudgement of both our say-
 inges to the discreate reader for this time, rather than
 continually, at euery occasion by you catched, to
 make a cōfussion of diuers mattiers, which it seemeth,
 you haue purposely sought. Where M. Dozman
 sayth, that learned men are deprived of their liuinges, and sho-
 makers, weuers, tinkers, ruffians, felons, &c. put in their places,
 it is but a flōryshe of his rhetorike: he is not able to
 name any one suche in a learned papistes rōme, or
 any of suche dishonestie, as Ruffians, or felons in our
 ministerie: though it be not vnknownen, that there
 hath been great plentie of popishe priestes, both felons,
 and traytours too. But if M. Dozman will make a
 reasonable comparison, he must compare the learned
 of our side, with the learned of their sort: or they vn-
 learned sye Johns, with our poore ministers. And I
 doubt not, though our bishoppes be not so well learned
 in Canon law, in mattiers of cōtention about world-
 ly controuersies, in bearynge of tempoꝛall office, and
 authoritie, and in coomly courtely behauiour, & world-
 ly pompe, as are their bishoppes: yet in all kindes of
 learnyng, maners and qualities, by S. Paule, in the
 office of a byshop requyred, there shall be founde as
 many learned byshops, and as able, and willing to do
 the duities of good and godly bishoppes, (*per se, non per a-*
lium.) amongst vs euen at this day, as euer were a-
 mongest the papistes, or in Englande, sith the first bi-
 shop was created in it. And I trust likewyse, that our
 Cleargie, next vnder our Byshops, shall not be founde
 anywhit inferiour in learnyng, nor honestie of life, to
 theirs. Therefore M. Dozman, when it pleased you
 to say, that cowherdes, and broome men, are placed in learned
 mens

1. Timoth.

3. 2. 2.

Tit. 1. 6. 7.

mens roomes, you doe but fable, as you are wonte to doe. And that we lacke a greate many of learned men to furnish all ecclesiasticall offices, we may thanke you papistes, who haue most cruelly consumed so many of them to ashes, and thereby driuen vs to supply small cures with some honest artificers, exercised in the scriptures: whom, neither S. Peter the fisher, nor S. Paule the tente maker (who bothe vsed their artes after their calling to the Apostleship) woulde so despise, as doo you M. Doorman. And I doe much meruaile of your iudgement, who doe place Peter the fisher in the highest roomie aboue all byshops, and can not suffer o- ther honest artificers sufficiently exercised in the scriptures, to haue any place at all in the inferiour ministerie. Which honest pooze men, if they haue succeeded in the places, not of learned men, as you doe vntruly say, but in the steele of your popishe spy: Johns lacke latin, and all good learnynge, and honestie too: who tooke the chaunge of our church seruice from latin into English so graueously, for none other cause, but for that they coulde reade no English, a greate many of them, whan they were put to it (suche greate clerkes they were) and were otherwyse, by triall founde, in all qualitties farre moze meete to be tinkers, cobblers, cotwheardes, yea swynsheardes, and bearewardes too, than ministers of Christes church: no god and godly man can therfore iustly be offended with suche chaunge, though M. Doorman sto: me neuer so muche thereat.

Ioan. 21. a. 3

Act. 18. a. 3.

Dorman. fol. 3.

Now as we felt none of all thiese miseries besides a thousand moe, so long as we kept our selues within the vnite of one heade:

¶

so is

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so is enery man able to beare me witnesse, that as soone as the diuel the author of all heresies had once obteyned, and brought about the banishment in our countrey of that one byshop, with the which (as you haue hard out of S. Cyprian before) he vseth alwaies to begin, all these rufshed in apon vs, as the dore that should haue kept them out beinge set wide open.

Nowell.

M. Dozman sayth, you haue hearde out of S. Cyprian, that with the banishyng of that one byshop, (meanynge the byshop of Rome) the Deuell beginneth, and bringeth in all miseries afterwarde: but you haue sene it plainly declared, that in all those places, alleadged by **M.** Dozman out of S. Cyprian, there is not one worde written or ment of the byshop of Rome, but of Kogatian, and of S. Cyprian himselte, beyng both byshoppes of Afrike. And where he saith, that all miseries haue rufshed in vpon vs, with the banishyng of that one Byshop, and head, and onely saith so, I doe say the contrarie is most true: and will also in place of this treatie conuenient, not onely say, but proue, that where the Pope hath had the greatest authoritie, there hath he brought in with him, as well all miseries, mischeues, and destructions vppon the common wealth: as also all superstitions, hypocrisies, errors, and Idolatries into the church. And for this present time, it shall be sufficient to admonish the reader, that in all respectes wee be nowe in farre better case without the Pope, in more quietnes, peace, securitie, plentie of thinges, &c. than we were of late vnder the Pope: and that therfore, **M.** Dozman doth moste euidently and falsly sable, whan he sayth, that a thousande and more miseries haue rufshed into this realme, with the refusall of that one byshop and heade.

And

Dorman. fol. 3.

The way
so return
to the uni-
se of the
church.

And as this is confessed, by the most auncient fathers that haue written since Christes tyme, that by this means we firste reuolt from the church, by contemning, and not acknowledging the head: so must our returne thither agayne be by the contrary, that is by reuerencing him, by acknowledging him, by humble submission of our self to him.

Norwell.

It is none otherwise confessed by other most auncient fathers, than you haue already hearde it confessed by S. Cyprian, and Basil, whome he hath without all shame alleadged for that purpose, whereas they speake not one worde of that matter, neither acknowledge any such head. And as they remained in the church of Christe, neuer acknowledgynge the byshoppe of Rome, as head of the church: so doe wee, likewise relectyng his falsely vsurped supremacie, nothyng doubte, but wee remayne in the church of Christ, whose swayne enemye wee doe knowe that false vsurper to be, and therefore none of Christes church: so farre of is it, that he can be the heade of the same.

Dorman. fol. 3.

so did those that after ther fall with Nouatus, S. Cyprian receiued into the church again, upon ther submission re-
Epistola ad Iulianum in these wordes. Nos Cornelium episcopum sanctissimi
Cornelium
papam lib. 3.
mum Catholice Ecclesie, erectum a deo omnipotente, & Christo D. nostro scimus. Nos errorem nostrum confitemur. Circumuenti sumus perfidie loquacitate factiosa amentes: videbamus quasi quandam communicationem cum homine schismatico habuisse: Syncera tamen mens nostra in ecclesia semper fuit. Nec ignoramus vnum deum esse, & vnum Christum esse dominum, quem confessi sumus, vnum spiritum S. vnum Episcopum in ecclesia catholica esse debere.

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we (say they) acknowledge Cornelius to be erected by god almighty, and Christe our lord, to be the holie bishop of the catholike church. We confesse our error: we haue byn circumvented ronninge made by the factious babbling of treachery: we semed to haue communicated as it wer, with that schismaticall mā Nouatus: yet was our sincere minde alwaies in the church. Nor we ar not ignorant, that there is one onlie god, and one Christ our lord, and that in the catholike church there must be one holie ghost, and one bishop.

This Cornelius was Bishop of Rome.

One god, One Christ, One holy ghost, One Bishop.

Nowell.

Nicéphor^o lib. 6. cap. 3. Maximus, Urbanus, and Sidonius, (whome *Dozman* meaneth) neither reuolted from the church, by contemnyng, and not acknowledgyng this heade he speaketh of: nor returned to the church agayne, by acknowledgyng of any suche head: for in those dayes Cornelius, byshop of Rome, was not acknowledged to be heade of the church, by any man liuyng: suche ambition, and false vsurpation of the byshop of Rome, to be heade of the church, beyng vnknown to Cornelius, than byshop of Rome, and to all other byshoppes of Christendome also. But to make the truth in dede known to the reader howe these men reuolted from the church, and how they returned, I shall out of S. Cyprian, and histories Ecclesiasticall, declare the veritie of the matter. After the death of Fabianus byshop of Rome, Cornelius was lawfully chosen by the cleargie and people, to be his successour there. Prouatus, who was of that opinion, that suche as for feare of tormentes and death had renounced the Christian faith, though they repented therfore, were not to be receiued into the church agayne, made a great stirre agaynst Cornelius, who with S. Cyprian, and al Catholike

Euseb. lib. 6. cap. 43.
 Nicéphor^o lib. 6. cap. 3.
 Cyprianus lib. 3. epist. 13. ad Stephanum.
 lib. 4. epist. 2. ad Antonianum.

sholke byshoppes, helde the contrarie : that is to say ,
 that the penitentes ought to be receiued after due dis-
 cipline executed vpon them. But \S faction of Pouatus
 warpyng greater, Pouatus , (oz as S. Cyprian sayth)
 Pouatianus, woulde haue intruded himselfe into the
 bishoprike of Rome, and toke himself, and was taken
 of his faction, to be lawfull successour of Fabian, & the
 true byshoppe of Rome: and Cornelius to be an vsur-
 per, as one that did communicate with suche as had
 renounced their faith. Whereupon grew this question,
 and controuersie, whiche of them two was a catho-
 like byshop holdyng the truthe, and truly and lawfull-
 ly chosen by God, & whiche was the intruder, and not
 of the Catholike church, but an heretike. And a^{Euseb. &}
 mongest others Maximus, Urbanus, and sidonius, Niceph. vt
 priestes of Rome, ioygned themselves to Pouatus, a^{supra.}
 gaynst Cornelius, holdyng Pouatus opinion, and fa-
 kyng him for their byshop. And thus they revolted by
 falling to heresie, and refusing Cornelius their bishop,
 and by ioygnyng themselves to Pouatus an vsurper,
 and heretike, and not by denyng Cornelius, as bishop
 of Rome, to be the head of the church, as D. Dozman
 saileth. But afterwarde Maximus and his felowes
 repentng theyr dæde, did forsake Pouatus as an he-^{Cyprianus}
 retike and vsurper, and returned to Cornelius a^{lib. 3. epist.}
 gayne, as their true byshop, to soigne in faith and cõ-
 munion with him, as with a catholike byshop, oz a bi-
 shop of the Catholike church, which is all one. And
 they doe acknowledge that he was erected by God into
 that Bishoprike of Rome: and so consequently, Po-
 uatus to be a false vsurper and heretike, and so no by-
 shop of the Catholike church. Wherefoze it is eu-

dent, that whan *S. Dyzman* sayth, that those men returned agayne to the church, by this way, that is to say, by acknowledging *Cornelius* to be the head of the vniuersall church, he sayth most vnruly. And hath corrupted and translated this place falsly, remouynge the worde *sanctissime* from his place, and in steade of, *Cornelium episcopum sanctissime catholice ecclesie*, *Cornelius* a byshop of the moste holy catholike church, as *S. Cyprian* doth write, *Cornelium sanctissimum episcopum ecclesie catholice*, *Cornelius* the moste holy byshop of the catholike church, to make a better shewe for his purpose: as though *Marinus*, *Urbanus*, *Sidonius*, with others had acknowledged *Cornelius* to be erected by God almightie to be the most holy byshop of the catholike and vniuersall church, and so to make for his supremacie ouer the whole church. Whiche is neither written here, nor els where, neither cuer was ment by *Marinus*, or his felowes, nor by *S. Cyprian* himself. But this is the true sence of those wordes. *Nos Cornelium Episcopum sanctissime Catholice Ecclesie, erectum à Deo omnipotente, et Christo Domino nostro scimus, &c.* We acknowledge *Cornelius* to be a Byshop of the moste holy Catholike church, erected by God almightie, & Christ our lord &c. as if they had sayde moze at large, where we before toke *Cornelius* to be an vnlawfull vsurper, and to communicate with those that had renounced their saythe, and therfore to be no membze of the most holy Catholike church: now we acknowledge him to be a Catholike byshop, by God erected, and that we were deceived before in soignynge with *Spouatus* against him. And y this is the true sence of that place, *S. Cyprian* himselfe in his epistle to *Stephanus* sheweth, writing thus

thus of that same mattier: *Non potest à quoq̃ nostrū illi communicari, qui episcopo Cornelio in Catholica ecclesia de Dei indicio, & cleri, ac plebis suffragio ordinato, profanum altare erigere, 13. & adulteram Cathedram collocare, & sacrilega contra verum sacerdotem sacrificia offerre tentauerit.* That is, none of vs can communicate with him, who hath attempted to erect a profane altar, and an vntrue chayre, agaynst byshop Coznelius ordeyned in the catholike churche by Gods iudgement, and by the election of the Cleargie, and people: and hath attempted to offer sacrilegious or wicked sacrifice agaynst the true priest. Thus saith S. Cyprian. Wherby you may see that he calleth not Coznelius here the byshop of the catholike churche, but byshop Coznelius ordeyned in the catholike churche by God his iudgement, and by election of the cleargie and people. And this is all one in sense and meanyng with the other. For *Episcopus Catholica ecclesie*, and *episcopus in catholica ecclesia*, be as muche to say, as *Catholicus episcopus*, a catholike bishop, and not the byshop of the Catholike or vniuersall churche, as P. Dozman woulde haue it. For this beyng in controuersie, whether Coznelius or Prouatus was the true and catholike byshop, or priest, and whiche was the vsurper & heretike: here doo Marimus, and Urbanus with others cōfesse, that Coznelius was the catholike bishop. Wherefore P. Dozman in translating the sayd place so, that it may seeme to make for the Popes supremacie, and by the way remouynge this worde *sanctissime* from the catholike churche, to attribute it to Coznelius (by like to make a shew that the title of *sanctissimus* was of olde apperteinyng to the byshop of Rome) doth herein like himselfe. Now concernyng that whiche soloweth in their confession:

A REPROVVE OF M

S. Cyprian
his phrase
of one by-
shop of, or
in the
churche, or
in a church.

cession : VVee be not ignorant, that there is one God, one Christ
our Lord, one holy Ghost, and that there must be one byshop in the
catholike church, or moze truly, in this place, in a catho-
like churche. This M. Dozman did not doubt, but that
the simple sorte would take it to be a most playn pꝛoofe
not of Coznelius supꝛemacie only, but *ex abundante*, that
he alone was that one byshop, which ought to be onely
in the whole catholike churche (foꝛ so it sēmeth by his
marginall note, of one God, one byshop &c. he meaneth.)
But I trust, that few will allow M. Dozman, euen of
those that be of his owne parte, if he woulde so wrest
S. Cyprian, that as there is one onely God, and none
but he : so there should be but one onely byshop and no
moꝛ but he. VVheras nothyng lesse was ment by them
that made this confession, noꝛ by S. Cyprian, who ma-
keth repoꝛte therof. Foꝛ first, Maximus and his se-
lowes, which had befoꝛe toygned themselues to Po-
uatus, who chalenged to be a true catholike bishoppe,
and byshop of Rome also, doe now acknowledge Coz-
nelius to be the true bishop : and because there can be
no moꝛ byshopes in any one catholike church but one,
therfoꝛe now affirmynge Coznelius to be that one by-
shop, they doo reiecte Pouatus as no byshop, but an
vsurper : and thereby acknowledge, that there ought
to be but one byshop in that catholike churche. And
so nothyng lesse is ment here, by one byshop, than one
head byshoppe ouer all other byshoppes, muche lesse is
mente one byshop alone of all the churche, as there is
one only God ouer all : as it may sēme that M. Dozman
woulde gather. Foꝛ the declaration wherof, it is to
be noted, that whan S. Cyprian speaketh of one by-
shop of the catholike churche, he meaneth no one spe-
ciall

ciall byshop ouer all, but indifferently all, and euery
 catholike byshop throughtout the vniuersall churchē :
 for that they haue euery of them the full possession of
 one onely byshoprike. whiche as it is but one throught
 out all the worlde, so hath euery byshoppe the same,
 wholly, and fully. So that whan S. Cyprian speaketh
 of one byshop, onely, to rule the churchē, he meaneth
 the byshop of that diocesse which he than entreateth of,
 who so euer, and of what countrey so euer he be : as
 here in this epistle, he meaneth Cornelius : and in his
 epistle to Pupianus, by the sayd one bishop, appointed
 by God to rule the churchē, he meaneth himselfe beyng
 byshop of Carthage. For in bothe places he hath the
 same wordes, of one byshoppe appoynted to rule the
 churchē, by the contempte of the whiche byshop, herea-
 fies doo sprynge, or arise. This remayneth yet moze
 fully to be declared by S. Cyprian himselfe in other
 places. First, concernyng one byshoprike possessed
 of all byshoppes throughtout the worlde, he hath these
 wordes in his epistle to Antonius : *Vna est Ecclesia, à*
Christo per totum mundum in multa membra diuisa : item epis-
copatus vnus, episcoporum multorum concordia numerositate diffusus.
 That is to say : there is one churchē, from Christe
 throughtout the whole worlde diuided : likewyse one bi-
 shoprike, spread abroade in the agréable multitude of
 many bishoppes. But S. Cyprian declareth his minde
 most playnely of this one byshoprike, wholly, and e-
 qually possessed of all, and euery bishop, in his booke
De simplicitate prælatorum, not farte from the beginnyng,
 writyng thus. *Vnum corpus, & vnus spiritus, vna spes voca-*
tionis vestre: vnus Dominus, vna fides, vnum baptisma: vnus Deus.
quam vnitatem firmiter tenere, & vindicare debemus, maxime
episcopi

Libr. 1.

epist. 3.

Lib. 4.

epist. 9.

Lib. 4.

epist. 2.

Cyprianus
 De simplici-
 tate præ-
 latorum.

A REPROVE OF M

episcopi, qui in ecclesia praesidemus, ut episcopatum quoq; ipsum, unum atque indivisum pbemus. Nemo fraternitatem mendacio fallat, nemo fidei veritatē perfida prauaricatione corrūpat. Episcopatus vnus est cuius a singulis in solidū pars tenetur. Ecclesia vna est, quae in multitudine latius incremento fecunditatis extēditur: quomodo solis multi radij, sed lumen vnum: et rami arboris multi, sed robur vnum, tenaci radice fundatum &c. **Whiche is to say:** there is one body, and one spirite, one hope of your vocation, one Lo:de, one sayth, one baptisme, one God. **The whiche vnitie we must firmly holde and mainteine:** specially we bishoppes, whiche do gouerne in the churche, that we may proue, the bishoppes it selfe also to be one, and vndiuided. Let no man by lyping deceiue the brotherhoo: let no man corrupt the veritie of faith by false prauarication. There is one bishoppeske, parte wherof every man hath wholly (or moze playnely there is one byshoppske, whiche every byshoppe hath wholly for his parte.) There is one churche, whiche is spread abroade by increase of fruitfulness into a multitude: as there be many beames of the sunne, but one light: many bzaunches of the tre, but one body of it, stayed vpon a sure roote &c. Thus farre S. Cyprian is much moze processe to proue the vnitie of the churche, and the vnitie of one bishoppeske, whiche every byshop wholly hath for his parte: and so consequently, all byshoppes to be equall. Wherefore M. Dozman hath in bayne noted in the margent of his booke in this place, one God, one Christ, one holy ghost, one byshop: as though the byshop of Rome were that one bishop, & none but he: as there is one onely God, and none but he. Where as that place of S. Cyprian (as by conference with this place appeareth) proueth, that though there be one byshop

In solidū.

byshoppe throughout all the worlde, yet are there
 many byshoppes, and that every one, in his owne dio-
 cesse, hath the whole possession of that one byshoppe:
 and that therfore there is an equalitie of all byshops,
 and so consequently, no superiortie of any one, ouer
 all, as *sp.* Doorman woulde haue it. For if every by-
 shop haue *in solidum*, that is to say, fully, & wholly that
 one byshoppe, or bishoply function and office, as *S.*
Cyprian sayth, no one can haue more, than the whole,
 and therfore, no one can be aboue all other. Whiche
 may appeare more playnly, by the comparisons of one
 sayth, and one baptism, whiche *S. Cyprian* in the
 same place vseth. For as there is but one faith, though
 there be many faithfull persons: one baptism, though
 many baptised: so there is by *S. Cyprian* his iudge-
 ment but one Bishoppe, yet be there many byshops:
 whiche one byshoppe is equally, and wholly diuided
 amongst all the sayd bishoppes: as sayth and bap-
 tism are equally, and wholly diuided amongst the
 saythfull baptised: and yet remaineth still but one by-
 shoppe, as there doth but one faith, & one baptism:
 for that, every byshop hath that one bishoppe wholly: *In solidū.*
 as every true faithfull, hath the one christian saythe
 wholly: and every one that is duely baptised, hath that
 one baptism wholly. And consequently it foloweth,
 that as no one man hath any superiortie in baptism,
 or sayth, aboue other, truly saythfull and baptised: so
 hath no one bishop any superiortie ouer other bishops,
 for y every byshop hath that one byshoppe wholly, & *In solidū.*
 therfore none hath it more then other, but be all equall
 in office and authoritie. This is *S. Cyprian* his minde
 of one byshoppe, whiche every byshop hath wholly, &
 equally,

equally, & is therfore in his owne diocesse the one only
 byshop in the catholike churche, to gouerne thesame.
 Wherby any man, but of meane vnderstandyng, may
 well perceiue, that this saying, of one byshop, vsed by
 S. Cyprian, maketh nothyng for the byshop of Rome
 his supzernacie, but directly agaynst it: makyng all o-
 ther byshoppes equall with him: as they, which haue
in solidum, wholly, that one byshoplike, as well as he.

And therfore whan S. Cyprian nameth one byshop in
 the catholike churche, or of a catholike churche, he mea-
 neth the byshop of that spectall diocesse, whiche he en-
 treateth of, in what countrey so euer it be, as here he
 meaneth Cornelius: and by the lyke woozdes in other
 places, he meaneth other byshoppes, and of other dio-
 cesses. Whiche is most euident, by the lyke woozdes of
 one byshop who gouerneth y church, vsed by the same
 S. Cyprian, in his epistle to Pupianus. His woozdes
 be these: *Episcopus, qui vnus est, & ecclesie praest, contemni-*
tur &c. The byshop whiche is one, and gouerneth the
 churche, is contemned and set at nought &c. Where it
 is most euident, that by that one byshop, who gouer-
 neth the churche, and is contemned, he meaneth him-
 selfe, beyng bishop of Carthage, & by the saide Pupian
 despised, as is at large already declared. Which place
 yet M. Dozman a litle befoze alleadged for the supze-
 macie of the byshop of Rome as lewdely, as he dothe
 this place here. To conclude, Maximus, and his se-
 loutes had a controuersie with Cornelius, altogether
 diuers fro our controuersies with the Popes of Rome:
 & therfore, their ex ample apperteineth nothyng to this
 case of the Popes supzernacie, than neither moued, nor
 knowen. And it is no meruaile, if that Maximus, Vr-
 banus,

Lib. 4.
 epist. 9.

banus, and Sidonius, beyng p̄testres of Rome, & there had with Ponatus, beyng himselfe p̄testre of Rome also, made so greate styre and businesse agaynst Cornelius, reconciled theselues to Cornelius the Romaine byshop, beyng theyr olone byshop: whiche apperteth neth nothyng at all to vs, who haue nothyng to doo with the sayd byshop of Rome.

Euseb. lib. 6
cap. 43.

Nowell.

Dorman. fol. 3.

Ex papa Bonifacio Extra. libr. 1. titi de Maiorit. & obedi. cap. vñ sancta.

so dyd Vrsatius and Valens forsaking the heresy of Arius, offer vp their recantation to Iulius then bishop of Rome. By this meanes (good Christian readers) returned they to the church, by this must you returne that haue strayed, what so ever you be, if you will be saved.

Nowell.

Vrsatius, or Vrsus, and Valens, in their recantation make nothyng for the byshop of Rome his supremacy, but rather agaynst it. They write to him, as they vse to write to any other byshop: their inscription is, *Ad Iulium episcopum Romanum*, to Iulius the Romaine byshop. They vse these wordes: *Bonitatis tue literis in hanc sententiam traducti. Vñc* were brought into this minde or iudgement by the letters of your goodness. *Apud humanitatem tuam profitemur. Vñc* doe profess vnto your humanitie or gentleness. and, *pietas tua*, your godlines: and suche like, whiche are no wordes of supremacy. For that they call him once *beatissimum Dominum papam*, the moste blessed Lord pope, maketh no thinge for his supremacy: vnlesse it make for S. Augustine byshoppe of Hippo in Afrique his supremacy also, who is not onely called *venerabilis papa*, honorable Pope, but also the highest of all bishoppes. But Dorman himselfe cōfesseth somewhere I trowe, this name

Socrates
lib. 1. cap.
27.
Nicephor
lib. 9. cap.
13. & 27.

Tom. 2.
August. epist. 183.
Augustino
episcoporum
summo: &
max, venerabilis papa &c.

A REPROVFE OF M

name *Papam* Pope, to be comen in that time to all bi-
shoppes: and therfore vnnecesse to proue the suprema-
cie of any one. But if he thinke the titles added, most
blessed Lorde, do make the worde *Papam*, Pope, to be
singular, and for the supremacie: therto I do answere:
First, it is euident that this worde *Dominus*, Lorde or
sir, is bled not onely to all bishoppes, but to all popis the
sir Johns also, who yet haue no supremacie at all. And
I am content that this worde, *Beatissimus*, most blessed,
may serue M. Dozman his purpose here, so that he will
admitte it likewise in other places: as in this, emongst
other. All the priestes and deacons of Rome call Cy-

Lib. 2. epist. prian byshop of Carthage, *Beatissimum, et gloriosissimum*
Cypriani, *papam*: the moste blessed, and moste glouious Pope.

epistola. 7.
in fine.

Let M. Dozman, here is a double epitheton and title,
for your single. Let the byshop of Carthage than haue
the supremacie with the bishop of Rome: or let the bi-
shop of Rome goe without it, with the bishop of Car-
thage. But if this make for Julius bishop of Romes
supremacie, that Vrsatius, and Valens offered vp
their recantation to him, as M. Dozman taketh it to
do: let it also make for Athanasius byshop of Alexan-
dria his supremacie, to whome in like maner they of-

Nicephor.

lib. 9. ca. 27.

fer vp their recatation also, as is recozded in the same
place. The cause concernyng Vrsatius and Valens
standenge thus, M. Dozman abuseth the readers to
much, to giue them a do, with a mattier nothing to
the purpose: sayinge, so dyd Vrsatius and Valens, and
so to passe ouer without further declaration, or as
much, as once notinge of the place, where the matter
might be founde. Whiche M. Dozman hath done of
set purpose & knowledge, that it was nothyng to the
purpose,

purpose, that thei did, and that him selfe alledged. And yet herebpon, as vpon good p^roves and declarations, he concludeth thus. By this meanes returned they to the church, by this muste you returne, that have strayed, if you will be saued. I tooke my harpe into my hande, and twange q^y my stringe a.

Dorman. fol. 3.

No^rWell.

*Seing now as I haue declared, the going out of the church is by the contempt of the head thereof, and the return home again, by th^e acknowledging, and reuerencing of the same: *persuade your selfe that it hath not byn for nothing, that good men in all ages haue byn, and at this time ar, no lesse busied in defence therof, then heretikes, mysscreants, and enemies to our faith, ar readie with all ther power to assault the same.

*Ex Pighij
Hierarch.
lib. 5. cap. 2.
fol. 210.
*Ex Hosij
contra Bré-
tium lib. 3.
fol. 134.

No^rWell.

You haue declared nothyng at all, your Doctours say nothyng for you, your allegations, and examles are altogether impertinent: Rogatianus his Deacon beyng an African must reconcile himselfe to his owne byshop an African: Pupianus ought to reconcile him selfe to S. Cyprian byshop of Carthage: For the first places alleadged out of S. Cyprian, perteyned onely to them twoo, disobedient to their owne byshops, beyng Africanes. S. Basil speaketh of the east church, and byshoppes: Pouatus sweareth men to sticke to his heresse, and to take him, and not Cornelius for their byshoppe: Maximus, Vrbanus, and Sidonius, priestes of Rome, reconcile themselves to Cornelius their owne Romaine byshop, whom they had vniustly forsaken: Vrsatius, and Valens, offer their recantation, and be reconciled to Iulius byshop of Rome: they doo in lyke wyse to Athanasius, byshop of Alexandria.

The sume
of all hi-
therto al-
ledged and
sayd by M.
Dorman.

For

A REPROVVE OF M.

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shoppes: and therfore vnmisce to proue the suprema-
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sir, is vsed not onely to all bishoppes, but to all popes the
sir Iohns also, who yet haue no supremacie at all. And
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admitte it likewise in other places: as in this, emongst
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pryan byshop of Carthage, *Beatissimum, et gloriosissimum*
papam: the moste blessed, and moste glozious Pope.

Lib. 2. epist.
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the supremacie with the bishop of Rome: or let the bi-
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their recantation to him, as M. Dozman taketh it to
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Nicephor.
lib. 9. ca. 27.

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Dorman. fol. 3.

Northwell.

*Seing now as I have declared, the going out of the church is by the contempt of the head thereof, and the return home again, by the acknowledging, and reuerencing of the same: *persuade your selfe that it hath not byn for nothing, that good men in all ages have byn, and at this time ar, no lesse busied in defence thereof, then heretikes, missecreants, and enemies to our faith, ar readie with all ther power to assault the same.

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The sume of all hitherto alledged and sayd by M. Dorman.

For

For they toke Arrius & heretikes parte agaynst them both, and had greatly bered them bothe, and therefore were they reconciled to both: as all christians are like, wylle bounde to reconcile themselves, not onely to byshops, but to all other, whom they haue offended or wronged. What ryme or reason is it therefore, for M. Dorman to gather hereof the byshop of Rome his supremacie, as he hath gone about in this his introduction, whiche he might better haue named a seduction, as in the whiche, he hath proued nothyng, rayled much, lied moze, deceiued seily soules, abused the wylle, and better occupied readers. And as there is not one place, by therto by M. Dorman alleadged, apperteynyng to his purpose, nor any one sentence of his booke of lping: so shall you in the sequell of this treatie fynde him no chaungelyng.

Dorman. fol. 4.

The consideration whereof hath caused also me, in this enterprise of mine, to beginne first with the fortifying of that, whereunto our enemies (as the very foudacion of all true religion, the comfort and stay of the catholikes, the terror and viter vndoing of all heretikes) doe most direct ther battery.

Nowell.

You haue done like a wise man, and vsed herein moze discretion, than did your maister D. Hardinge, who hath made this mattier of the popes supremacie, but as a common mattier, and as the Latins say, *nam ex multis*, one of many: Where in deede, as you haue well considered, it is the chiefe fundatio of all poperie, your religion, the comfort and stay of all Papistes, by surpyng falselie the name of Catholikes: the terrour and woildie vndoing of all those, whome it pleaseth you

you to call heretikes, holde they neuer so muche with
 Chyſte & his Goſpell, agree they neuer so much with
 his true, catholike, and aunient Apoſtolike church.
 For may you once eſtabliſhe the Popes authoritie, not
 to be denied: his ſupremacie, not to be diſobeyed: you
 haue wonne all, you neede no Scriptures, no interpre-
 tation of Doctozs, no aſſemble of councelles: all is in
 the bore of the Popes boſome: (as the Popes them-
 ſelues, Boniface the eight, and Paule the ſecond with
 others do bragge) he is all in all: he ſayth it, ergo it
 muſt needes be beleued: for, *Fides Petri non deſiit*, Pe-
 ters ſayth faileth not: as Wighus out of Eckius, *Ho-
 ſius out of Wighus, and D. Hardyng out of Hoſius
 haue alleadged: whiche yet apperteineth as muche to
 the Pope, as doth a ſaddle to a ſoine. Lyke wyſe, the
 Pope commaundeth it, ergo it muſt be obeyed: For he
 is the iudge, and ſinall determiner of all mattiers, as
 M. Dorma hath * often alleadged for y ſame purpoſe,
 out of Deuteronomium. If it pleaſe the Pope to offer
 his ſete to Emperours and Kynges of the worlde to
 kiſſe: or if it ſtande further with his pleaſure to treade
 on their neckes, as he ſerued the Emperour Frede-
 rike: or if he haue a likyng to their crownes & kyng-
 domes, as he had to the crowne of England in kyng
 John his time: or lyke he to depoſe kynges and Em-
 perours, as he hath depoſed many: Yet may he neither
 be diſobeyed, or denied in his will and luſt. For as
 Wighus to that purpoſe hath alleadged, *Qui ſuperbie-*
rit nolens obedire &c. He that wareth proude, and will
 not obey the commaundement of the high prieſt for the
 time beyng, let him die by the decreé of the iudge. And
 peculiarly, that he may ſo treade vpon Emperours &
 kynges

Sexto De-
 cret. lib. 10.
 tit. 2. cap.
 licet. Ro-
 manus pō-
 tifex iura
 omnia in
 ſcribo pē-
 ſtoris ſui
 cenſetur
 habere.

Vide Plati-
 nam in vita
 papæ Pauli
 ſecundi.

*Hoſi^{us} lib.

2. contra
 Brentium
 fol. 83. a. &
 86. a. b.

D. Hardyng

fol. 85. b.

*M. Dor-

mā. fol. 7. a

& 9. b. & 12.

a. & 62. b.

Pighi^{us} Hi-

erarch. lib.

6. cap 13.

fol. 323. d.

A REPROVVE OF M

kynges neckes, that in so doyng he doth but right,
 appeareth by this texte, alleadged for that purpose by
 Pope Alexander the thirde: *Super aspidem & Basiliscum am-
 bulabis &c.* That is to say: Thou shalt walke vpon the
 Adder and Basiliske: thou shalt treade vpon the Lyon
 and Dragon. And his right to all kyngdomes, & that
 in askyng of them he doth but aske his owne: and that
 he may make, and depose kynges, and bestow kynges-
 domes at his pleasure: and that he hath bothe the
 swordes, and the right of bothe the heavenly & earth-
 ly empyre, is proued by these speciall textes alleadged
 by Pope Boniface the eight and other Popes, for that
 purpose: *Ecce duo gladij hic.* Beholde two swordes here.
Et ecce, constitui te super gentes, & regna &c. *Beholde this
 day doe I set thee ouer the people and kyngdomes, that
 thou mayst rote out, breake of, destroy & make waste,
 and that thou mayst builde vp, and plant. And by this
 text alleadged by Pope Gregorie the. vii. *Quicquid ligas
 ueris aut solueris in terra &c.* Whatsoener thou doest binde
 or lose vpon the earth, shalbe bounde or losed in hea-
 uen. Of whiche wordes the sayde Pope maketh this
 collection, that if they may binde and lose in heauen,
 they may muche moze in earth take away, and giue
 empyres, kyngdomes, principates, and whatsoener
 moztall men els haue, and so forth, as soloweth in
 Platine, most worthy to be redde. And the same is
 proued also by this speciall texte to the like purpoe alle-
 adged by Pope Iulius the thyrde: *Gens & regnum quod
 mihi non seruiert. peribit.* The nation & kingedome which
 shall not serue me, shall perishe. Whiche sentence also
 for moze suretie, the sayd Pope caused to be stamped in
 his coyne. Finally whatsoener it shall please the Pope
 to

Extra. Io-
 hannis. 22.
 tit. 5. cap. 1.
 Si fratrum.
 Extra. com.
 lib. 1. de
 Maiorit. &
 obedientia.
 cap. vnam
 sanctam.
 Jerem. 1.
 Platin. in
 vita Grego-
 rij. 7.

The inscrip-
 tion of
 Pope Iulius
 the. iij. his
 coyne.

to do, to the hurte of mens bodies, or losse of theyr
 goodes and possessions, yea or to the eternall damna- Distinct. 40
 tion of their soules, be they neuer so many, yea be they ca. 51. Papa.
 innumerable, yet may no mortall man blame him, no Extra. Io-
 man may be so bolde to say: *Domine cur ita facis?* hanois. 22.
 Lozde why do you so: Tit. 4. ca. 2.
 Wherefore, notwithstanding S. Paules in scholijs.
 boldenesse with Peter the Popes predecessor, as he
 saythe, we are now without all remedie agaynst the
 Pope, what errour so euer he do teache, and what
 mischiese so euer he do: and we must rather suffer our
 selues and infinite thousandes to be damned, than to
 be so bolde as to alleadge any scriptures, though most
 manifestly contrarie to suche the Popes sayinges, and
 doynges. Such, amongst others, are these: *Principes gen-* Math. 20.
rium &c. d. 25. *p* is to say, princes of nations beare rule ouer
 them, but it shall not be so amongst you, but he that
 wilbe the chiefe amongst you let him be your seruant:
 and he that will be great amongst you, let him be your
 minister: euen as the sonne of man came not to be
 ministred vnto, but to minister vnto other. And again,
Nolite vocari Rabbi &c. Vos omnes fratres estis. Math. 23. b. *Be not desir-*
 rous to be called Rabbi, for one is your mayster, to wit
 Christ, and ye are all brethren: be not called maisters,
 he that is greatest amongst you, shalbe your seruant:
 for whosoever exalteth himselfe, shalbe brought low,
 and he that humbleth himselfe, shalbe exalted. Et ne sitis 1. Petri. 5.
cen dominium exercentes in cleris. *Be ye not as those who*
exercise dominion ouer the people, or, as Lordes ouer
parishes. For so is it translated also. If we (I say) shall
 alleadge these, and suche lyke scriptures agaynst such
 blurped tyrannie and false wrestling of the scriptures,
 we shall gayne nothing thereby, but onely to be ac-

compted heretikes, for not obeynge the voyce of the
 highe prieste, who alone can tell the sense and mean-
 nyng of the scriptures, accordyng to this terte: *Legem*
requirunt ex ore sacerdotis: they shall require the law at
 the mouth of the high priest, without whose interpre-
 tation the scripture is but the dumbe and dead letter;
 a rule of leade, a nose of war, flexible what way you list
 bow it. If we further dwellynge the olde doctours of
 the churche, by whose interpretations it is declared
 that these scriptures do serue directly agaynst suche v-
 surped rule and dominion: as S. Augustin, alleadged
 in the Popes owne canon law, teachyng that, *episco-*
patus operis, non honoris nomen est: a byshoppe is a name
 of worke, not of honour. And S. Hierome likewise al-
 ledged in their owne canons, wylling byshops to know
 that they be ecclesiasticall ministers, and not Lordes:
 where he byngeth for him the foresayde place of S.
 Peter. And the scholies of that canon do note it to be
 wryten agaynst the pride of byshops: and that where
 they call their inferiours, chyldren, they ought to call
 them brethren. And the same place of S. Peter, S.
 Bernarde likewise alleadgeth to Pope Eugenius, and
 willethe him as Peters successor, to heare Peter, yea
 and Paule also, both soynally warnyng him to auoyde
 the byng of dominion and Lordship over the church.
 And telleth him that if he be sent by Christ, he is sente
 to serue, and not to be serued. And exhorteth him not
 to be presumptuously wyle, but to feare: and warneth
 him to beware of bybes, and to weigh the causes of
 the Archebishoppe of Canterburie and the byshop of
 Winchester and Yorke, not by money (accordyng to
 the custome of the court of Rome) but by equitie. For
 these

Pigh^r Hie-
 rarch. lib. 3.
 cap. 3. fol.
 103. d.

8. Quæst. 1.
 cap. Qui
 episcopatus.

Distinct. 95
 cap. Esto.

Epist. 237.
 ad Eugenium.
 1. Petri. 5.
 2. Cor. 1.

these prelates at that time pursued their controuersies
in the courte of Rome. And the same S. Bernard vpo
this place also alleadged out of S. Luke, the kinges
of the earth haue dominion ouer them &c. hath these
wordes: It is playne: dominion is forbidden vnto a
posses. For therfore and be so bolde, saith S. Bernard
to Pope Eugenius, as to vsurpe to thy selfe either the
Apostleship vsing dominion: or dominion, being apo-
stolike. Doublesse thou art forbidden the one or the o-
ther. If thou wilt haue bothe a lyke, thou shalt lose
both. And so saith, tellyng him playnly that if he will
needes reigne, he shalbe of that company of whom
God speaketh by the prophet: they haue reigned, but
not by me: they haue been princes, and I haue not
knowen them. And if suche seuerall testimonies of
Doctors may not serue vs, if wee for further prooofe
byynge a number of Doctors ioyntely agræynge to-
gether, & forbidding byshops such tyrannical dominion
ouer the church of God: as did S. Cyprian in the
councell of Carthage, with the allowaunce of the whole
councell than, & with the approbation of S. Augustine
afterwarde, and an other whole councell also: (The
wordes spoken by S. Cyprian in the said councell, and
by so many bishoppes and Doctors allowed are these.)

*Nemo nostrum episcopum se episcoporum constituit, aut tyrannico re-
rare ad obsequendi necessitate collegas suos adigit, quando ha-
beat omnis episcopus pro licentia libertatis, et potestatis suæ ar-
bitrium proprium; tanquam iudicari ab alio non possit, cum nec
ipse possit alterum iudicare. What is to say: none of vs ma-
keth him selfe bishop ouer bishoppes, or doth by tyran-
nicall feare force his felow bishoppes to the necessitie
of obeyng: seying euery bishoppe hath for his libertie*

De cõside-
ratione ad
Eugenium
lib. 2.
Luc. 11.

Vsurpare
aude aut do-
minans a-
postolatũ,
aut aposto-
licus domi-
natum &c.
Si vtrũque
similiter
habere vo-
les, perdes
vtrũque.
Osce. 8.

Cyprianus
in concil.
Carthag. in
initio. Au-
gust. lib. 2.
de bapt. cõ-
tra Dona-
tistas cap. 1.

and power his free iudgement, as he who can not be iudged of an other, neither can him selfe iudge an other byshoppe. Thus sares S. Cyprian and S. Augustine.) We shall profite, I say, no more by the allegations of doctoz, yea of whole counceles, than by the allegation of the Scriptures them selfe, against the popes sainges or doynges, what so euer they be. Neither the terte of the Scriptures, nor the interpretation of doctoz, nor iudgements of counceles can haue any credite against him. For as Bighius the principall doctoz of the popes parte sayth: *In consilijs vniuersalibus vniuersis haud ferè aliud factum est quàm vt convenientes ex toto orbe episcopi, praedictam iam apostolicam sedis vniuersi consensu amplexarentur et sequerentur sententiam, nec in eis definitum aliquid, quod non iam praedictum ante definitionem esset a sede apostolica.* That is to say: In all generall counceles, for the most parte, no thing els is done, but that byshops comyng together out of all partes of the worlde, should embrace and followe with agreable consent the foreiudged and afore determined sentence of the Apostolike see: and that no thing was defined in such generall couceles, the which was not before defined and foreiudged by the apostolike see. Thus sares Bighius: who also affirmeth in the same place, that the onely iudgement of this one see is more sure, than the iudgement of an vniuersall counsell of the wholle worlde. Whereby it may well be vnderstanded, what labour and cosse euen by the papistes themselues is losse, and how in vayne they byshoppes take such payne to come to counceles out of all partes of Christendome, leauyng their cures vncared for, and vnloked to, and that sometime a sort of peres together: as of late they haue done, in the laste Tridentine

dentine councell, onely to determine thinges already determined, and that therfore they should like wise keepe themselves at home, and spare suche travell and coſe, and onely herken what is pronounced out of that sacred mouth of the pope at Rome, and it to obey absolute. And the same Pighius afterwarde in an other place sayth expredly. ** Hinc sedi auctoritas componendi & definiendi exortas in domo ecclesiastica vniuersas quaestiones & controversias; ab eodem Christo est data auctoritas: tibi vero illius definitionibus & iudicijs. absque vlla discussione est imposita obsequendi necessitas.* that is to say: The autoritie of ordoring, defininge and determining all questions and controversies is geuen by Christe to this see of Rome: and vpon thee is layde a necessitie of obeyng all definitions and determinations of the sayd see, without any examininge or discussinge of the same: these be Pighius wordes also. Somerualle therfore, if you doe well consider the premisses, that M. Dorman calleth the popes supremitie, the fundation of all. Say, it is the fundation, superstruction, batilmentes, garnishinges, and all together: it is all; and all in all. For were this one article of the popes supremitie with the appurtenances, as I haue sayd, once obtained, you neede not to travell in wystyng any more: you neede not to bringe any proofes out of Scriptures; doctors or counsels for you, or agaynst vs any more; for it were concluded at once, that you be the catholikes, who doe acknowledge the necessitie of obeyng the popes, the determinations, and definitions of that high priest; without whattes, or whies, without discussing or examining of them by your selues, or with others: and that we be the heretiques; whoe doe not obey his voyce, bringe agaynst goddes

The Tri-
dentine cō-
cell began
anno 1545.
and ended
anno 1563.
in the vvhiche
time
they sate at
Trident
seue yerres.
*Hierarch.
lib. 6. ca. 13.
fol. 323. c.
The same
dothe M.
Dorman
teach fol.
62. b. out of
pope Inno-
centius his
epistle.

goddess voyce: but are so bolde to examine, how his vo-
ces doe agree with goddes voyce. And therefore are wee
worthy to die most cruell death, due to such false here-
tiques. Graunt this one proposition of the Popes su-
premacie with the appurtenances, I say, & by and by,
all that M. Doorman hath hitherto most leudlie allead-
ged, or shall alleadge hereafter, for the Popes supre-
macie, is to the purpose: all lies he hath already made,
and shall hereafter make for that purpose, are truthe.
And whatsoever wee say to the contrarie, what scrip-
tures, what doctors, what counsels so ever wee bring,
all is to no purpose, nor of any credit: for he alone is
iudge, whose the cause is: he alone, as your great doctor
Bighius sayth, is more to be beleued, than a generall
councell of the whole worlde assembled. And therefore
hath M. Doorman done lyke a wyse man, to entreate
first of the Popes supremacie, and in the treatie therof
to spende more paper and ynke, more oyle and labour,
as they say, yea twyse as muche, as he hath done in
the other three principall matters, though otherwise
the greatest of all other, as touchynge even the very
passe it selfe, whiche as it hath hitherto susteyned the
Pope, and all his Clergie: so if the Pope doe not now
by his supremacie and irrefragable authoritie (sustey-
ned by M. Doorman, like a friende at neede) susteyne the
passe agayne: it may come to passe, that bothe Pope
and passe, wil come to nought shortly. Now foloweth
the division of M. Doormans treatie.

M. Doorman. fol. 4.
In the handling where of I purpose god willing to take this
orde:

First, before I come to the principall point that lieth in question
betwene

betwenevs (which is of the bisshop of Romes supremacie) to proue to you by most plaine, and euident reasons, that the church of Christ here militant in earth must of necessitie for diuerse and sondrie vrgent causes, haue one chiefe head and ruler vnder Christ, to rule and gouerne the same.

- 2 Secondarily, that that one head must needs be a priest.
- 3 Thirdly and so last of all, that of all priests the bisshop of Rome is he, which must supply that place, and that for so (that is head and ruler of the church) he hath byn, of th' auncient counsels, and old fathers, wyth in the first six hundred yeares after Christes departure, taken.

Nowell.

And I folowynge your order, M. Dozman, doe as-
sirme, and will proue the contrary, to all, and enery
poynte of your diuision: that is to witte:

First, that it is not profitable, much lesse necessarie, 1
that the church of Christe here in earth shoulde haue
one chiefe head, and ruler vnder Christ, to gouerne the
same: and that for diuers, and sundrie vrgente and
moste weyghtie causes.

Secondarily, that no priest can be any suche one head 2
of the church here in earth.

Thirdly, y of all priestes, the byshop of Rome can not 3
be that head: for that he is no bisshop, but rather a tem-
porall vsurper, and tyrante, contrary to Gods expresse
word: and that all suche places, as are by you M.
Dozman and others alleadged out of the scriptures &
doctrs, for the sayde byshop of Rome his supremacie,
apperteyne nothyng at all to that purpose.

3

THAT

A REPROVVE OF M

Nowell.

This is Pighius his
assertion,
Hierarch.
lib. 5. ca. 14.
fol. 262. c.

Dorman. fol. 4.

THAT CHRISTES CHVRCHE HERE IN
earth; must of necessitie haue one chiefe head; and gouernour vn-
der Christ, to rule the same.

Nowell.

¶ Dorman doth well beginne to this parte first,
to proue y there must of necessitie be one chiefe head
and gouernour of the whole churche vnder Christ: for
if there ought not to be such an one head and gouer-
nour at all, he did well perceiue, that consequently the
bysshop of Rome coulde not be that head & gouernour.
Wherfore it beyngh thoroughly proued, and manifestly
declared, that ¶ Dorman sayleth in the prouoof of this
first pointe (as I doubt not but it shalbe so proued and
declared) I trust that all wise men shall vnderstande,
that this firste and principall parte, and stay of the
whole beyngh ouerthrowen, his whole treatie of the
Bysshoppe of Rome his supremaeie shall altogether
fall to grounde with it, without any further battery to
the same, or vndermyning therof to be made.

Nowell.

This is in
Pighius
Hierarch.
lib. 4. ca. 3.
fol. 149. b.

Dorman. fol. 4.

The truthe of this proposition (good Christian readers) is not
onely by the whole ordre, and forme of the estate of gods people
in th olde lawes (which was also the true church of god) long be-
fore the coming of our sauour in to this world; but by the dai-
lie experience also, of ciuile and polityke gouernement, most ma-
nifestly confirmed.

Nowell.

¶ Of the estate of goddes people in the olde law, who,
as they were one seuerall people, so had they one highe
priest: what can you gather further, but that likewise
in euery diocesse or countrey, it were good to haue one
chiefe

chiefe prelate, or byshop to rule in the cleargie: which we denie not, nor euer did denie. But of this matter **M. Dorman** geueth vs occasion to say moze hereafter.

Dorman. fol. 4. For who is there so blinde that be seeth not, that in the whole frame of this worlde, there is no kingdom so mighty, no realm so pleasant, no cite so populous, no towne so welthy: yea on the contrary part also, no village so littell, no family so small, finally no societe of men, no not of those that haue wrapped themselves in league to robbe and spoile, that can a while continue without a head to gouern them. If therefore to him under the gouernment of a head be a matter of such importance, as without the which neither great nor little, riche nor poore, good nor bad can stande: how much more necessary shall we thinke it in Christes church here militant in earthes, where the diuell in his membres, is continually occupied in raising of schismes, in stirring vp discord, to vex and molest the people of god, to haue this wholesome prouision for the appeasing thereof, and the restoring of the same being troubled to quietnes again?

No Well.

This reason he had in **D. Hardyng** his booke, who borrowed it of **Pighius**, whiche beyng taken out of **S. Cyprian** his epistle to one **Pupianus**, they haue violently wrested to a wronge sence. For **S. Cyprian** maketh this reason directly agaynst them, for the prooofe of his owne authoritie, being byshop of Carthage, and for the authoritie of every byshop in his owne dioecesse. Now to the matter, *who is so blinde?* quod **M. Dorman**: now surely I trust, no man is so blinde, but he can see that **M. Dorman** reasoneth blindely, and without all reason gathering thus: that because every kingdom hath his generall kyng, every people, cite, towne, village, house, yea

No Well.

Borrowed out of **D. Hardyng** fol. 8r. & 82. vvho had it out of **Pighius de Hierarch.** lib. 5. ca. 2. fol. 204.

Cyprian. lib. 4. epist.

euerie companie of theues, and robbers, haue their seuerall gouernour, or head: put to and you wyll also, (as doth S. Cyprian, out of whom D. Hardyng and M. Dozman vndiscreatly toke the occasion of this argument) every hyue of Bees hath his captayne Be: therfore should it folow, that all churches, or the whole church dispersed throughout the whole worlde, must haue one head: You shoulde M. Dozman, if you would haue reasoned reasonably, haue taken aswell S. Cyprian his conclusion, as you haue taken his antecedent, and haue concluded with him, ergo in like wyse every diocesse, and every church ought to haue their seuerall head prelate, or byshoppe, who is to be obeyed by all their owne cleargie: and we woulde haue graunted the consequencie, and consequent as they say. For by this meanes S. Cyprian concludeth, that Papias did wickedly in disobeyng S. Cyprian himselfe, who was his bishop. But neither S. Cyprian, nor any other learned man doth vse these examples or similitud, any where, to proue that there ought to be one head or gouernour ouer all churches, or the vniuersall church: but hath the cleane contrarie, saying thus, *singulis pastoribus portio gregis ascripta est, quam regat unusquisq; et gubernet, rationem sui actus Domino redditurus.* That is to say: A portio of the Lordes flocke is appoynted to every pastoz by himselfe, the whiche euery one ought to rule and gouerne, who shall geue account of his doying to the Lorde. And so forth, most playnely agaynst the supremacye of one: and for that due gouernment of euery bishop ouer his owne cure. This is S. Cyprian his reason, this is his conclusion, M. Dozman. But if you like your conclusion so well, that you wyll needes conclude, that there ought to be one generall

Lib. 1. epist.
 3. pagin. 10.

generall heade of all churches, you must thus beginne. As there is one generall gouernour or kyng ouer all the worlde, one generall head ouer all people, all cities, townes, villages, & houses: one captayne thiefe & robber, ouer all theues and robbers, one kyng Bee, ouer all hyues of Bees, throughout the whole worlde: so must there be one onely head in earth ouer all churches throughout the worlde. But as no man is so blinde, but he seeth the falschoode of this antecedent: so is (I trust) no man so blinde, but he seeth the absurditie and inconsequencie of your sozmar conclusion, of one generall head ouer all churches, gathered out of an antecedent, and vnlkely similitude of the seuerall gouernours that euery kyngdom, countrey, people, citie and towne, & euerie company of men seuerally haue. I merueile he alledged not Homer the Poete, and Aristotle the Philosopher also for the Popes supremacie, as doth his maister W. Hardyng, D. Hardyng
fol. 81. b. who hath these wordes. It is not good, sayth Homere, to haue many rulers, let one be ruler. It is true, that Homere sayth, it is not good to haue many equall rulers ouer one countrey, or nation: but this maketh nothyng to proue that there should be one head ouer all the church throughout the worlde: except W. Hardyng can proue that Agamemnon was kyng of all y^e worlde, or at the least, that Homere ment he should so be: but he ment nothyng lesse, for he speaketh of the gouernement of the armie of y^e Grekes onely. And so I graunt it is god likewise, that one bishop shd gouerne one diocesse: as it was good in Homer his iudgement that one graunde captayne should gouerne the Greke armie. And thus much by the way to W. Hardyng his poetical argument for the Popes supremacie. Now seynge

it pleased D. Hardyng to make mention of Aristotle, who mislyketh not Aristocratie, that is to say, the gouernynge of the beste and wyldest men, beyng a competent numbze: and seynge further, that many cities haue ben and be farre better gouerned in Democratie, by many rulers chosen of y people, than euer was the whole churche by one Pope: it is presumptuously done by M. Dozman, bothe agaynst his maister D. Hardyng, and agaynst Aristotle so noble a philosopher, and to zelously, for one Pope, to say they be all blynde, that cannot see the necessitie of one onely head gouernour every where. And it may seme to some, y suche kynde of speache doth not so much spzyng out of absurditie of the mattier, as out of the disposition of M. Dozmans drousie head, and dimme sight. Let vs in England be in that pointe of the best iudgement, and in the best case (as we be in deede) vnder so moderate a Monarchie: and yet let them withall who haue of longe tyme ben vnder the quiet gouernement of many reasonable rulers, neither be skarke blynde, neither (though not in so happy a state as are we) yet in no vnhappy case, as it seemeth M. Dozman woulde place them. But let euery nation and citie thinke it selfe most happie in y state of regiment that God hath placed it in. And concernyng the gouernement of the vniuersall churche, seying it standeth of so many, or rather innumerable thousandes of men & women of all countres, nations, and languages throughtout the whole worlde, so that it can not possibly be ruled and gouerned by one, neither was it by god appoynted to be by one gouerned, no moze than the whole worlde it selfe, the seuerall kyngdomes, and countreyes therof beyng appoynted

appoynted by God to severall kynges & gouvernours. Ecc1.17. b.
 Yet if it must nedes be governed by Popes, seynge it 14.
 nedeth many gouvernours, I woulde we had many
 Popes, were thei god gouvernours: but beyng, as they
 are, false vsurpers and cruell tyrantes, one Pope is to
 many by one. Concernyng the auoiding and quietting
 of schismes and troubles in the churche, we say, that
 as the severall kynges of every kingdome, the severall
 gouvernours of every countrey, and citie &c. are able to
 ouerse their severall charges, and to keepe their peo-
 ple in ciuill orde & peace: so are the severall bishops
 of every diocesse, and the severall *chiefe prelates* of every
 prouince able to abyde, or to appease, if they rise, all
 schismes and troubles ecclesiasticall: as S. Cyprian,
 out of whom this reason is borrowd, & falsely iuxted
 by them to an other purpose, doth most plainly teache,
 sayng thus. *Cum statutus sit omnibus nobis &c.* Cyprianus
 orde, sayth S. Cyprian, is taken amongst vs all, and lib. 1. epist. 3
 it is right and reasonable, that every mans cause be pagin. 10.
 there hearde where the fault was committed: & wher-
 as every bishop hath a parte of the flocke assignd to
 him, whiche he ought to rule and governe, and for the
 whiche he must geue an accompte vnto the Lord, it is
 not conuenient that suche as be vnder their governa-
 ce shoulde runne from one bishop to an other, but there
 to make answer in their causes, where they may haue
 accusers, and witness of their crimes. Except suche
 desperate persons thinke the authoritie of bishops in
 Afsrike to be lesse, than is the authoritie of other bi-
 shoppes. Thus farre S. Cyprian: with much moze in
 the same place, expressely affirmyng that it is ryght and
 reason that severall bishoppes haue the gouernement
 of se-

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of severall diocesses, even for the same cause for the
 which you doe vntreuly alleadge the necessitie of one
 head: and declaring the commoditie of pacifyinge of
 heresses, schismes, and dissensions (for of them he spea-
 keth in that place) and of correction of vices by euery
 suche severall byshop in his owne charge, most directly
 agaynst D. Hardyng and M. Dozman his doctrine of
 pacifying of schismes by one onely head of the vniuer-
 sall church: affirmyng all suche appellations from a
 bishop of one countrey, to a bishop of another countrey
 to be vnlawfull, for that y all byshops of all countries
 be of like authoritie: and that none but naughtie and
 desperate men, doe thinke the authoritie of some by-
 shops, to be inferiour to the authoritie of other. And
 further, folowynge D. Hardyng, and M. Dozman his
 owne groundes, we say: that as God is y one heauyly
 kyng ouer all the worlde, and yet hath not appoynted
 no one man to be his onely deputie in earth ouer all
 the kyngdomes of the worlde: but y the whole worlde
 is gouerned by his prouidence, as th'only kyng therof,
 and by the ministry of many severall kinges & rulers,
 whom he hath severally appoynted ouer euery natio,
 as his deputies, as is expressely declared in the scripture:
 so in lyke wyse is Christ th'only heauenly head of his
 church, and neither neadeth, nor hath appoynted any
 one person in earth, to be his deputie or vicar generall
 ouer all the church throughtout the worlde: but by his
 prouidence, & the ministrie of many byshops, his se-
 uerall vicars in euery diocesse, both hath, and doth wel
 gouerne his church: And that as it is impossible, that
 there shoulde be one onely earthly kyng, ouer all the
 worlde, (as by the state of the worlde, from the begin-
 nyng

Eccl. 17. b.

14.

Rom. 13. a

nyng hitherto, is most manifest) & in case there were one, yet were it impossible for that one to ouersée his charge, and to keepe all the world in ciuill order (sayng the wisest kinges that be, haue of one particular kingdome their handfull as they say) so in lyke maner is it impossible, that there should be one generall head in earth ouer the vniuersall church, or all churches dispersed thowout all the world, containyng so manie nations, so diuers languages, and natures of men: or that suche an head coulde ouersée his charge, and keepe al churches from schismes & troubles, and pacifie them when they were rysen. This, as a thyng tried by the state of the world at this day, and euer sith the firste beginnyng therof, I leaue to thy reasonable consideration, good reader, to determine betwixt vs.

Dorman. fol.

And because good Christian readers, you shall well perceiue, that this is no new deuise, or fantasie imagined by me: I will here lay before your eyes, the iudgement of certain notable men, whom god gaue to his church to serue for a wall for the same, against the incursions of the wicked Phylistins his enemies. In whom you shall most plainely perceiue, this ordre in Christes church to be so necessarie, that the onely breache or lack thereof, hath byn by them taken, to be the highe way, and very path that leadeth to all heresies.

Nowell.

¶ Dorman may be carelesse, no man taketh the Popes supremacie to be his deuise and inuention: it is knownen to be the inuention of the ambitious Popes themselves, whome the Deuill hath set a worke to trouble the quiet state of Christendome, and to byng all errours into Christe his church, and to lay the sun-
dation

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dation of the kingdome of Antichrist.

Nowell.
Borrowed
out of D.
Hardynge
fol. 76. b.
who had it
out of Ho-
sius contra
Bret. lib. 5.
fol. 234. b.

Dorman. fol. 5.

And first to begyn with that blessed martyr of god's Cyprian, hath he not concerning this matter, in an epistle by hym written to Cornelius then bishop of Rome, thiese wordes? Neque enim aliunde obortæ sunt hæreses, aut nata sunt schismata, quam inde quod sacerdoti dei non obtemperatur, nec vnus in ecclesia ad tempus sacerdos, & ad tempus iudex, vice Christi cogitatur. that is, neyther yet truely doe heresies aryse, or schismes growe, of any other cause, then thereof, that men obey not the priest of god, neyther doe thinck, that there is in the church in the steed and place of Christ, one priest, and one iudge for the time.

Lib. i.
Episto. 3.

The high way to he-
relies to
thinck that
there is not
one iudge
in earth in
the steede
of Christ.

Nowell.

Either M. Dorman had not with sufficiente diligence redde and noted that longe epistle, witten by S. Cyprian to Cornelius bishop of Rome, or els he deeply dissembleth that, whiche he their perceined. For though the epistle be witten of Cyprian himselfe: and many of the sentences in that epistle, yea and this very sentence, whiche M. Dorman here alleadgeth for Cornelius his supremacie, as bishop of Rome, by the tenure of the epistle appeareth to be witten specially of S. Cyprian himselfe, byshop of Carthage in Afrike, rather than of Cornelius, as afterwarde at large shall be declared. And further it appeareth that this sentence, and all other sentences of the authoritie of the priest, or priestes, byshop, or bishops (for S. Cyprian in that epistle doth ofte chaunge the numbꝛe, and sometime speaketh as of one, sometime as of many, or al priestes and byshops) be indifferently appertayne, as well to every,

euery, and all bishoppes of all cities and diocesses, as to either Cornelius, or Cyprian. For that he here saith *sacerdoti Dei non obtemperatur*. The priest of God is not obeyed, is as much as, *sacerdotibus Dei*, the priestes of God are not obeyed. As when the scripture saith, *Regē honorā*, honour the kynge, is as much, as though it had sayd, let subiectes of all places, honoꝝ their kynges.

Touчыng these wordes, *Neq; vnus in ecclesia ad tēpus sacerdos, & ad tempus iudex vice Christi cogitatur*: It is to say, Neither is one priest in the church for the time, and iudge for the time in Christes steede thought vpon: I haue declared at large befoꝛe, how that S. Cyprian taketh all byshopps, to be but one byshoppe, as the saythes of all men, are but one sayth. *Vna fides*, sayth S. Cyprian, *vnus baptisma, vnus episcopatus, cuius a singulis in solidum pars tenetur*. There is one sayth, one baptisme, there is one byshoppe, the whiche euery byshop hath wholy for his parte.

Lib. de simplicitate
prelatorū,
non procul
ab initio.

So that when he speaketh of one byshop, one iudge, in the church for the time, or of the byshop which is one, and ruleth the church absolutely, he meaneth euery byshop in his owne diocese without exception: if he speake specially, he doth meane the byshop of that cite or diocese wherof he entreateth, whether it be the byshop of Rome, Carthage, or any other place. For the most manifest prooff wherof, note these wordes of S. Cyprian to Paptianus, who was stubborne agaynst the sayd Cyprian, wherof it hath ben befoꝛe entreated. *vnde enim schismata &c.* Whereof sayth S. Cyprian Lib. 4.
dw heresies & schismes spryng, but of this, that the byshop whiche is one, and ruleth the church, is through the proude and arrogant presumption of certein condemned, and set at nought: and beyng the man by God

Lib. 4.
epist. 9.

his approbation allowed and honoured, is of untow-
thy men iudged. And a litle befoze this place: *Tu te epis-*
copum episcopi, & iudicem iudicis ad tempus à Deo dati constituis.
Thou dost make thy selfe a byshop ouer the byshop,
and a iudge ouer the iudge by God for the tyme apoin-
ted. Thus muche S. Cyprian to Pupianus, who des-
pised the sayd Cyprian, so appoynted by God to be the
byshop, & iudge for the time, as he there sayth. Now in
his epistle to Cornelius, he sayth thus: *Nec enim ali-*
unde &c. Neither doo heresies arise, or schismes grow, of any o-
ther cause, but hereof: that men obey not the priest of God, nei-
ther doo thinke that there is in the church, in the sheede, and place
of Christe, one priest, one iudge for the time. Compare now
these two places together, and you shall finde them all
one in effecte: And y^e S. Cyprian, nor any other coulde
haue vttered in diuers places, one sense moze nearly,
vnlesse he woulde haue bled the same wordes altoge-
ther. But it is most manifest to all men, that wil reade
these epistles, that in the first place, by the byshoppe
whiche is one and ruleth the church, by the man by
God his approbation allowed, by the contemnyng of
whom, heresies and schismes doo spryng and aryse, by
the byshop or priest, and by the iudge for the time by
God appoynted, S. Cyprian himselfe beyng byshop of
Carthage is mente: and by him, that despiseth the said
byshop, is Pupian ment, who did despise the sayde S.
Cyprian. Wherefoze either it must folow, that S. Cy-
prian is the head of the vniuersall church, seying those
wordes, which by P. Dozman his iudgement appoin-
ted that head, apperteyne to him: or els, as the trueth
is in dede, that any byshop is called by S. Cyprian, y^e
byshoppe whiche is one, and ruleth the church, or the
iudge

iudge for the time in the church in Christs steele or place (for all is one) and that then the speciall byshop of y place which is intreated of, whether it be Rome, Carthage, or any other, is ment : and so consequently every byshop in his owne diocesse, is that one byshop that ruleth in the church : and that iudge for the time, in the steele of Christe. And that in this place, S. Cyrilian meaneth no supremacie of any one byshop, but the equality of all byshops, it may be moste evident to them, that will reade the whole epistle, and note how ofte he speaketh of all priestes, & byshopes. As, *sacerdotibus tantus honor conceditur* : so great honour is given to priestes : and immediatly befoze the place by S. Doziman alleadged, are these wordes : *sacerdotalis autoritas*, & *sacerdotum hostes* : That is to say, the priestly authoritie, & the enemies of priestes : also these wordes next folowynge the same place : *sacerdotum collegium*, & *mox sacerdotes . i. dispensatores Dei* : the colledge or company of priestes : and the priestes, that is to say Gods dispensers or stewardest. If they will in reaynge the epistle note these, & many lyke phzases, they shall easely perceue this also, which S. Doziman alleadgeth, to be spoken of the authoritie of many, & not of one onely. And if it be to tedious to peruse the whole epistle, if the readers will but cast their eye vpon the shorte argument of the epistle writte by Erasmus, who was no vnskillfull or negligēt betwex of the writings of olde fathers (and whose authoritie S. Doziman vseth in this booke, agaynst vs) they shall easily vnderstand y same. Erasmus his wordes in the argument, or summe of this epistle, are these : *Ostendit præterea, qualiter sacerdotalis auctoritas, & potestas, diuina dignatione firmetur* : & inde ab ortu hereses,

Diuina di-
gatione.

Lib. 4.
epist. 9.

August. cō-
tra Dona-
ristas de
baptismo.
lib. 2. cap. 2.
ex epistola
Cypriani ad
Quintum.

hereses, & nata esse schismata, q. Dei sacerdotibus obtemperare
noluerint. S. Cyprian doth shew (say Erasmus) how the
priestly authoritie and power, is by Gods goodnesse es-
tablished: and that heresies & schismes do arise here-
of, that they will not obey the priestes of God. Thus
saith Erasmus: who speaketh, as you see, of the very
place here by M. Dozman alleadged. And if M. Dozman
had redde and marked but this short argument of that
epistle, therby might he haue vnderstanded, that this
place by him alleadged for the supremacie of one, to
witte Cornelius as byshop of Rome, perteineth to the
authoritie of all the priestes of God, aswell as to him.
And that S. Cyprian meaneth that every one byshop
shoulde be ruler onely in his owne diocesse, and that
no one byshop or other man should be ruler and iudge
ouer all other byshoppes, appeareth by his wordes,
wherewith he blameth Papianus for that presumptiō:
Tu te episcopum episcopi &c. Thou doest make thy selfe a
byshop ouer the byshop, and a iudge of the iudge, by
God for the time appoynted. These are S. Cyprians
wordes, with whome in this case S. Augustyne doth
agre: who (as is befoze noted) reporteth, and alloweth
these wordes of S. Cyprian. *Neque quisquam nostrum epis-
copum se esse episcoporum constituit &c.* That is to say, none
of vs maketh himselfe byshop ouer byshoppes, or doth
by tyrannicall feare force his selow byshops to the ne-
cessitie of obeying. Seyng enery byshop hath of his li-
bertie & power, his owne free iudgemēt, as he who can
not be iudged of an other, neither can himselfe iudge
an other: let vs then loke all for the iudgement of our
Lorde Iesus Chryste, who alone hath power both to
place vs in the gouernance of the church, and to iudge
of

of our aces. Thus farre S. Cyprian and S. Augustin: by whose iudgement you see, M. Dorman, how p pope hath vsurped a tyzanny ouer other byshoppes, in takyng vpon him to be byshop ouer all byshoppes, and iudge ouer the iudges, appoynted for the time in Christes Reede: and that you mayntaine the sayde tyzannie.

Dorman. fol. 5.

Hetherto S. Cyprian. By the which wordes good christian readers, it is so euident, that there must be one priest in the church, whom all other must obey, that the same must be taken of vs, for iudge here in earth, in the stede of Christe: that you see I nothing doubt, great cause to condemne, the grosse ignorance of our late apologie: VVherin the authors, contrary to this doctrine of S. Cyprian, most impudently pronounce, that in hys church, Christ our lord vsyth not, the help of any one man alone to gouern the same in his absence, as he that standeth in neede of no such help, and that if he did, no mortall man could be found, hable alone to doe the same: and finally wyth the same S. Cyprian, who dyed a holy martyr, and is no dout a saincte in heauen, to whome the belief of both these two articles seemed not onely not impossible, but also very necessary, to hve and dye in thobedience of this priest, and vnder such a iudge, then wyth a sorte of lewd losels, in whose church (being a certein secret scattred congregation vnknown to all the world beside, and to their own fellowes toe) is nother head, ordre, obedience, neyther yet certein rules or groundes where on to stay, to runne hedlong ye wot no more then your guides whither.

Nowell.

I trust it is sufficiently and most euidently declared, that euery Byshoppe in his owne diocesse, is that one priest, whome all must obey: and that this place apperteyneth

Th' Apologie of the Englysh church reproved by S. Cyprian.

The definition of the protestants Church.

appertelnethe to any byshoppe of any place, as well as the byshop of Rome. But whereas *Sp. Dozman* would so faine haue these wordes of *S. Cyprian*, *unus in ecclesia ad tempus sacerdos &c.* whiche is to say, one priest and one iudge in the church for the time in the steede of *Christ* to proue that there ought to be one heade byshoppe ouer all the church: if that, to gratifie *Sp. Dozman*, were graunted him: wherebpon he would gather consequently, that *Coznelius*, as byshop of Rome, should be that one head, as to whome, and of whome, this place is witten (as *Sp. Dozman* thinketh): if it be declared by the very place it selfe, that these wordes be spoken and ment of *S. Cyprian* himselfe, and not of *Coznelius*: and so consequently the supremacie of the church by their owne reason: to be remoued from Rome, to Carthage in *Afrike*, where no christian church now is, may not *Sp. Dozman*, *D. Hardinge*, and *Hosius*, who doe all so confidently alleadge this place for the byshoppe of Rome his supremacie, be eyther ashamed of their great folie, or els declare theyr shamelesse impudencie:

For declaration whereof, I say, that as this thyrd epistle of the fyfth booke is witten to *Coznelius*, than bishop of Rome: so is a great parte of the sayde epistle witten of *S. Cypriane* his owne affayres, and of the iniuries done to himselfe, by the heretikes, both present in *Afrike*, and of their raylinges against him in his absence, as appeareth by these wordes, about a side of a leafe in folio, from the begynnyng of the epistle.

Quæ autem sui elatio, quæ committant iun tumens, & inflata, ac vana iactatio, illic absenti minari, cum hic me habeant in potestate presentem? What a presumption of theselues is this, what a swelling and puffed, & vaine baggerie is this, their

there to mānesse me beyng absent, whan as they haue me here present in their handes: By these wordes of S. Cyprian it appeareth evidently, y here he speaketh of himselfe, beyng despised, and in his absence rayled vpon by certaine of his owne inferiours: and so goeth on with a longe processe, and with many allegations out of the Scriptures, and reproueth that damnable vice of a pꝛoude and slaunderous tongue. Amongst othꝛ places he alleadgeth this text. He that sayth thou fowle to his bꝛother &c. is guiltie of hell fyꝛe: whereof he inferreth, how can they than escape the iudgement of God the auenger, who spake such thinges not onely to bꝛethꝛen, but also to pꝛiestes: and so procedyng alleadgeth out of the Scriptures against those heretikes, which had so rayled on him: as out of Deuteronomium y 17. chapter, and out of the first booke of Kinges, out of the eight of Mathew, and the 10. of Luke, the 23. of thames, of the obedience and reuerence due to the high pꝛiestes, and to the Apostles: and all this he writeth specially, to confirme his owne authoritie, beyng so vnworthily rayled on behinde his backe: as is moste evident by the continuance of the processe. After whiche foloweth the place by S. Dozman alleadged, of the priest of god who is not obeyed, and of one pꝛieste, and one iudge in the churche in Christs steede, not regarded. Whiche wordes he speaketh of himselfe so abused by those heretikes, so raylunge vpon him behinde his backe, as by all that goeth before, from the first entrie of speakyng of himselfe and his owne wronges, and still continuynge the treatise of himselfe, and his owne matters, and also by these wordes folowynge, it doth most plainely appeare.

Ceterum dico, dico enim promouatus &c. But I say, sayth S.

¶

Cyprian,

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Cyprian, for I say, beyng prouoked (to witte, by suche raylers vpon him as he beganne firste to speake of) I say, beyng sorrowfull, I say, beyng compelled: when a byshoppe is placed in the roome of his predecessor beyng deade, when he is chosen peaceable, by the voyce of all the people: beyng in persecution defended by God his helpe, ioyned faithfully to all his felow byshoppes, tried and allowed of his people in his Byshoppeike foure yeres: sufferinge so many persecutions, euen at this very time, in the whiche I doe write to you these letters, cried for to be thowen to the Lions: whā such a brother is assaulted of certaine desperate and wicked persons, it appeareth that they whiche doe so assaulte him, be the enemies of Christ. Thus farre S. Cyprian: whereby it appeareth, that he hath continued, and doth still continue to write of himselfe, by the very wordes, *promocatus dico*, I say beyng prouoked &c. and by the circumstances of his complaintes to Cornelius, for suche vntowthie despisinge of him and raylinge vpon him, by such his disobedient inferiours, and by the circumstance of the matter and time, where he sayth, that he, who was of his people allowed foure yeres in his byshoppeike, is the brother so assaulted: beyng the priest of God, is so despised: beyng the iudge in Christes steede for y time, is not regarded, as he sayd before. Whereby it is most manifest, that S. Cyprian meaneth himself, and not Cornelius who was byshop of Rome but iij. yeres, or as Platina, and others say, but two yeres.

So that these wordes of one priest and one iudge in the church, for the time in steede of Christe, (whiche S. Doymā hath alleadged for the supremacie of one heade of the vniuersall church) can not possiblie be taken as spoken of

Nicephor^o
lib. 6. ca. 33.
Platina in
vita Corne-
lij.

ken of Cornelius byshop of Rome, but are directly spoken of S. Cyprian himselfe byshop of Carthage in Africke (as I doubt not but all learned, and discrete men reading the epistle will iudge.) Wherefore it falleth out, by M. Dormans diligence, that Carthage, whiche is in Africke, and in the possession of the infidels, should be the see of the supreme head of the church, and not Rome. Poin the truth in dede is, that as this place is here alleadged by S. Cyprian, with a number of scriptures there likewyse rehersed for the maintenaunce of his owne authoritie in his byshoplike: so doo they likewyse apperteyne to the authoritie of every other byshop in his owne diocese, who is there y one priest, and th'one iudge in the church in Christs stede for the time. And neither these, neither any other suche places were euer alleadged by S. Cyprian, for the supremacye of any one byshop, ouer all the church. Let S. Cyprian his wordes next before the very place, by M. Dorman alleadged, proue this that I haue sayde.

Cum hæc tanta & talia & multa alia exempla præcedant &c.
 That is to say, where as these such, and so greate examples, with many other, doo goe before; by the which the sacerdotall authoritie and power is by God his goodnesse established: what maner of men thinke you be they, which beyng the enemies of priestes, and rebelles agaynst the catholike church, are feared neither by the threatnynges of the Lorde, forwarnynges: nor with the vengeance of the iudgement to come. For hereof rise heresies and schismes, that the priest of god is not obeyed &c. as M. Dorman hath alleadged out of this place of S. Cyprian. You may see that where S. Cyprian sayth now, the priest of God, as speakyng of one

Diuina dignatione.

immediatly befoze, he sayd the prestes, as of many: as it is all one to say, obey thy superiour: and obey thy superiours. Whiche also declareth that the wordes next folowynge, of one prest, and one iudge, in the church in Christs stede, do apperteine to al bishops: that is, to every one in his owne diocesse, and not, one to be ouer all the church. Concernynge the Apologie, M. Dozman his owne example of ciuile gouernement, a litle befoze alleadged, playnely declareth that he doth vnjustly finde faulte with it. For as the Apologie with vs denieth not, but y every kyng in his owne realme, every meaner magistrate in his office is, in God his stede or place a iudge for the time: so doth it not denie but that every byshop in his diocesse is, in Christs stede or place, iudge for the time. But as the Apologie denieth that every one kyng is, or can be in God his place, iudge ouer all the worlde to rule it: but every kyng is in God his stede iudge in his owne kyngdom or kyngdomes, as God doth appoynte, for he giueth to diuers kynges many kyngdomes, but to none, all: so doeth it denie, that any one byshoppe is, or can be, in God his place, iudge in the vniuersall church, or in all churches throughout the worlde. Wherefore the Apologie is herein vnjustly blamed of you M. Dozman: neither doth S. Cyprian (who died an holy martyr, & is no doubt a sainte in heauen) holde with you against the Apologie, but with it agaynst you most playnely, in this, and all other places, whiche you haue vntruly alleadged, and all reasons, that you haue vnreasonably gathered, and violently wrested agaynst it, out of S. Cyprian. And I trust that of this, and such lyke vndiscrete allegations, it will appeare to the wise reader,

Eccl. 17.
b. 14.

reader, how little cause *M. Dozman* had to triumphe, as though *S. Cyprian* were of his side altogether: and withhall, so insolently to rayle vpon vs, saying: that it were better with *S. Cyprian*, to liue, and die, in the obedience of this priest, and vnder such a iudge (meanyng *Pope*, of whose supremacy *S. Cyprian* neuer dreamed) than with a sorte of lewde losels, in whose church (beyng a certeine secret scattered congregation, vnknown to all the worlde beside, and to their owne felowes to) is neither head, order, obedience, neither yet certeine rules, or groundes, wheron to stay, to runne hedlonge ye wot no more then your guides whither. And withhall to note in the margent of his booke, this to be the definition of the protestantes church. To the whiche outrageous raylynges, in this and all other places (I say) as *S. Cyprian* in this very epistle sayth to such like railers against him.

Multa turpia, et probrosa, et ore tuo digna, te proferre. That thou utterest many vile, and shamefull wordes, meete for thyne owne mouth. And as S. Augustine, even in the place by M. Dozman in the fyrst face of his booke alleadged, doth say to Petilian, beyng a weake reasoner, but a mightie rayler, such as M. Dozman is. Tu es maledicus conuiciator, non veridicus disputator. Thou art an euill tonged rayler, not a true and pithie reasoner. The first parte wherof, M. Dozman himselfe dothe in this place, and in all the rest of his booke proue abundant, by the wickednesse of his reasonyng, partly I haue already, and shall hereafter more, and as I trust, sufficiently declare. Now to the matter: I say, our congregation is not so scattered, nor so secreat and unknowen to the worlde, as M. Dozman doth make it: the Pope and his haue both more knowledge and feelynge also, than lykynge therof. And w^e take this obiection as no

Lib. 1. epist.
3. non pro-
cul ab in-
itio.

August. co-
tra Peti-
lianum
lib. 2. cap. 31

A REPROVVE OF M.

reproche, beying comen to our cōgregation in the p̄s-
mitiue church of our saulour Ch̄rist, and his holy Apo-
stels, specially in the time of persecution. Wee are not
headlesse, as you make vs : wee haue Ch̄rist in heauen,
and our p̄ince in earth vnder him : wee haue orders
both ciuile and ecclesiasticall, and liue (as men may)
thereafter. Wee doe obey our naturall p̄ince, and the
magistrates, and ecclesiasticall p̄elates vnder our
p̄ince with better conscience, than you doe obey your
soyaigne head, the Pope of Rome. Wee haue the rules
and groundes of God his woorde, and therefore wee
know whither to goe, and wherupon to stay : whatso-
euer you M. Dozman say.

No Well.

Borowed
of Doctor
Hardyng
fol. 80. b.
vvhho cal-
leth this a
notable
sayinge.

Dorman. fol. 5.

But S. Cyprian, was he errow you of this minde alone? No
verilie, for S. Hierom is of the same, as by chiefe his wordes it is Contra Lu-
most euident. Ecclesia salus, in summi sacerdotis pendet dig- ciferiano.
nitate, cui si non exors, & ab omnibus eminens detur pote-
stas, tot in ecclesia efficiuntur scismata quot sacerdotes.
The health (sayth he) and welfare of the church, dependeth upon
the estimation of the chiefe priest, who, if he haue not auctoritie
pearelesse, and aboue all other; yeshall haue in the church, so
many schismes, as there be priestes.

One chiefe
priest to
auoide
schismes.

No Well.

It is true that S. Hierome is of the same minde
that S. Cyprian was of: but nether of them both were
of that minde that D. Hardyng and M. Dozman be of,
that is to witte, that eyther there shoulde be one head
ouer all the church, or that the byshop of Rome shoulde
be that head: but that euerie byshoppe in his owne dio-
cesse is *summus sacerdos*, the highe priest over his owne
cleargie: and that one byshoppe is not superiour to an
other.

other. Neither hath S. Hierome in the whole dialogue against the Luciferians, asmuche as one worde that is speciall to the byshop of Rome onely, but comen to all byshoppes of all places: as the learned, that will reade the dialogue, shall easily vnderstande: and as Erasmus in the argument of the said dialogue, hath well noted, sayinge: *Liber est in primis lectu dignus, quippe qui multa salutaria praecepta complectatur de vita Episcoporum.* The booke is very worthe to be redde (sayth Erasmus) as the whiche doth contayne many holosome preceptes concernyng the lyfe of Byshoppes. Thus farre Erasmus. For whereas the Luciferians thought that lay men, which had fallen into heresie, beyng penitent, might be receiued into the church agayne, but that byshoppes ought not to be receiued agayne vpon their penauce, except they were vnbishopped, S. Hierome proueth that the byshoppes also vpon conuersion and penauce, might be receyued, and remayne still byshoppes. And here about is the disputation in the first parte of the said dialogue, conteyninge thone halfe of the same: in the whiche parte also is this sentence by D. Hardyng and M. Dozman allcaded, for the authoritie of one byshoppe ouer the whole church, whiche is by S. Hierome there moste plainly spoken for the authoritie of every byshoppe in his owne diocesse. But it is expedient that I doe note certayne of the places out of the sayd dialogue, whiche evidently doe proue & which I say of euery byshops authoritie, and doe reprove that wrestyng of this place by D. Hardyng and M. Dozman, to the authoritie of one byshop ouer all & church.

Orthodoxus dixit: Nescis & laicos & clericos vnum habere Christum, nec alium neophytis, alium Episcopis esse Deum: cur ergo non recipiat

Ortho-
doxus.

recipiat clericos, qui recipit laicos penitentes? That is to say:
 He of the right faith sayd thus: Doeſt thou not know
 that as well they of the laitie, as they of the cleargie
 haue bothe one Chriſt, and that ſuch as be but nouices
 in Chriſtian religion haue not one God, and byſhops
 an other: (but that both haue one God): why ſhould not
 he therfore receiue them of the cleargie, who doth re-
 ceiue ſuch of the laitie as be penitent: And againe, not
 much after. *Luciferianus: oro te nonne legiſti de epiſcopis di-*
ctum: vos eſtis ſal terre? &c. whiche is to ſay: The Lucife-
 rian ſayd: I pray the haſt thou not redde that which is
 ſpoken of byſhoppes: you are the ſalte of the earth:
 but if the ſalte haue loſt his ſaltneſſe, what can be ſal-
 ted therewith: and ſo ſoother at large. Unto whome
 D. theodorus aunſwereth thus, *Sit, ita vt vis, Arrianorum*
Episcopus hoſtis Chriſti, ſit ſal inſauatum &c. That is to ſay,
 Be it ſo as thou wouldeſt haue it, y an Arrian byſhop
 is the enemy of Chriſt, be it that he is inſatuate or
 vnſauerie ſalte &c. Hitherto out of S. Hierom agaynſt
 the Luciferians. Wherby you may ſee that he ſpeaketh
 of many byſhops, or of one heretike byſhop, as of all of
 the ſame ſorte. Now to come nêrer the place, by D.
 Harding and M. Dozman alleadged: Wheras the Lu-
 ciferian thinketh y dignitie of a byſhop to be ſo great,
 that it may not be reteyned by one that hath once bēn
 in hereſſe, S. Hierome confeſſeth in dēde that biſhops
 be in authoritie aboue all prieſtes and deacons in their
 owne dioceſſe, but that yet they may neuertheleſſe af-
 ter penitence reteine their biſhoprikes. Theſe be S.
 Hieromes wordes alitle before the place by M. Doz-
 man alleadged. *Orthodoxus. Non equidem abnuo hanc eccleſiarū*
eſſe conſuetudinem, vt ad eos qui longe in minoribus vrbibus per
praſbyteros

presbyteros, & diaconos baptizati sunt, episcopus ad inuocationem sancti spiritus, manum impositurus excitat &c. That is: I doe not denie this to be the custome of churches, that the byshop doth come to those that be baptised in lesser townes by priestes and deacons, to lay his hande vpon them, with the inuocation of the holy ghost: and shortly after he sayth: *Quod si hoc loco quæris, quare in ecclesia baptizatus, nisi per manus episcopi non accipiat spiritum sanctum, quem omnes asserimus in vero baptismo tribui? discce hanc obseruationem, ex ea auctoritate descendere, qd post ascensum Domini spiritus sanctus ad apostolos descendit. Et multis in locis idem factitatum reperimus, ad honorem potius sacerdotij, q̃ legis necessitate. Alioqui si ad episcopum tantum imprecationem spiritus sanctus defluit: lugenli sunt qui in viculis aut in castellis, aut in remotioribus locis per presbyteros & diaconos baptizati, ante dormierunt, q̃ ab episcopis inuiserentur. Ecclesiæ salus in summi sacerdotis dignitate pender: cui si non exors quædam, & ab omnibus eminens detur potestas, tot in ecclesiis efficiuntur schismata quot sacerdotes. that is to say: If you aske in this place, wherfoze he that is baptised in the church, doth not receiue the holy ghost, but by the handes of the bishop, the which holy ghost we all doe affirme to be geuen in true baptism: Learne, this obseruation to come of that authoritie, that after the ascension of our Lorde, the holy ghost came downe vnto the Apostles. And we finde that the same is done in many places, rather for the honour of priesthode, than of the necessitie of the law. Els if the holy ghost come downe onely at the prayer of the byshop, they are to be lamented, who being baptised by priestes and deacons, in litle townes and villages, or places further of, doe dye before they be visited by the byshoppes. The healtie of the church dependeth*

A REPROVVE OF M

This is M.
Dormans
translatiō.

deth vpon the estimation of the chiefe priest: who, if he haue not
authoritie perelesse, and aboue all other, ye shal haue in the church
so many schismes, as ther be priestes. Thus saue S. Hierome,
whose wordes I haue repeted at large, and in the laste
place without any intermission haue forgned the very
wordes, by D. Hardyng and M. Dozman alleadged, to
S. Hieromes wordes next before. Wherby it is moste
evident that S. Hierome speaketh of euery byshop in
his owne diocesse, and of the priestes and deacons that
be vnder him in his sayde diocesse. And that the autho-
ritie whiche S. Hierome saith the bishop hath, is the
authoritie of laying his handes vpon childzen, or other
lately baptised by inferiour ministers, and curates in
villages of the sayd diocesse (whiche authoritie is ap-
perteinyng to all byshops in their owne diocesse) and
that bishoppes haue that authoritie geuen them aboue
other priestes or deacons, beyng curates of smaller
townes and villages in their diocesse, not by the neces-
sitie of Gods law, but for y^e honour of their byshop; like:
for if euery priest of the diocesse shoulde in all pointes
be of equall authoritie with his byshop, there woulde
arise so many schismes by y^e arrogancie of the priestes,
as there be priestes. And for this cause hath euery by-
shop an authoritie perelesse (as M. Dozma doth tran-
slate it) and, aboue all other priestes in his diocesse.
For it is evident by the places before alleadged, that
comparisson is made betwē priestes, deacons and cu-
rates in small townes and villages, who haue autho-
ritie to baptise, beyng many, and betwē the byshop
of the diocesse who is one, and the highe priest in the
sayde diocesse, and hath authoritie perelesse ouer all o-
ther priestes and deacons in the same diocesse. And
that

that there is no comparifon here made betwixen the bi-
 ſhop of Rome, as the high prieſt or biſhop ouer all o-
 ther prieſtes and biſhoppes, as D. Hardyng and M.
 Dozman without all ſhame woulde wryte it, whereas
 there is not one worde from the beginning of y longe
 dialogue of S. Hieromes vnto this place by them al-
 leaged, nor to the ende of the ſame, either wryten, or
 ment of the biſhop of Rome, but of euery biſhop in his
 owne diocelle. And therfore this whole mattier is al-
 together impertinent to D. Hardyng, and M. Dozmas
 purpoſe, of one onely head ouer the whole church, vn-
 leſſe M. Dozman would frame vs therof this lewde ar-
 gument. S. Hierome ſayth that euery biſhop ought to
 haue authoritie aboue all other prieſtes of his owne
 diocelle: ergo the biſhop of Rome ought to haue a pre-
 eminence peereleſſe aboue all biſhops of all diocelles,
 and ouer the whole church throughout the whole
 worlde. Whiche may well be M. Dozmas reaſon: but
 ſure I am, that no reaſonable man, being awake, will
 ſo reaſon. To conclude, you ſee it is not without great
 cauſe, that D. Hardyng in his booke calleth this place
 of S. Hierome a notable place, and ſayth that it may
 not be let paſſe: whiche his maſters wordes, M.
 Dozman well notyng, woulde not ſuffer it to paſſe,
 vntill he had by the handling thereof declared his no-
 table foliſheneſſe. Wherein as I do little meruelle of
 M. Dozman, whom, the lewder the wrytyng is, y bet-
 ter it doth become him: ſo can I not but muche miſe
 how it ſhould come to paſſe, that D. Hardyng, or any
 of any honeſty and learning, ſhould ſo abuſe himſelf,
 and the readers, with the allegation of ſuche imperti-
 nent places: and with what conſcience, and ſhame

Fol. 80. b.

Where he

vntreuly

ſaith, that

S. Hierome

here mea-

neth the

poſe Peters

ſucceſſor.

and ſo

and ſo

fastnesse they can doo it. Unless they thinke that this excuse may serue in matters of religion also: *Dolus an virtus, quis in hoste requirat?* Which is to say, what matter maketh it whether you vse fine soyle (playn truth) or guile, with an enemy: And therfore they deale with vs rather as enemies, than as doth become themselves being christians, or as apperteineth to the treatie of religion, worthy of all truth and sinceritie.

Dorman. fol. 5.

And again in an other place, speaking of the apostles he writ. *Ad Erateth thus. Quod vnus postea electus est qui ceteris praeponeretur, in schismatis remedium factum est, ne vnusquisque ad se trahens ecclesiam rumperet.* that is, That one was afterwarde chosen to rule the rest, that was donne for a remedy against schismes, least while every man would challenge to hymselfe the churche, by such halynge and pullynge they might breake the same.

No well.

S. Hierome in his epistle to Euagrius, sheweth that *presbyter* and *episcopus*, a priest and a byshop be all one, by the first institution, and by the law of God: whiche he proueth by many testimonies of the scriptures, and withall he declareth that the Apostles themselves were called *presbyteri*, that is to say, elders or priestes. So that all byshops, which be the successors of the Apostles, be also *presbyteri*, that is to say, priestes: wherof it foloweth also, that there is an equaltie amongst all bishoppes by goddes law, as the equal successors of the apostles. And that this is S. Hieromes minde in that place, all learned men, who haue redde the sayd epistle, do well know.

Now to that place which S. Dorman alleadgeth out of this epistle: *Quod autem postea vnus electus est, qui ceteris praeponeretur, in schismatis*

Oes apostolorum successores sunt.

matris remedium factum est: ne vnusquisque detrahens ecclesiam
ramperet. That is to say: That one was afterwarde chosen to
rule the rest, that was done for a remedie against schismes: least
while euery man would challenge to himselfe the church, by suche
habyng and pulling they might breake the same. Thus farre
hath M. Dorman alleadged: but S. Hierome proceedeth
further to declare the same matter, by these wordes.
Nam & Alexandria à Marco Evangelista, vsque ad Heraclum &
Dionysium episcopos, presbyteri semper vnum ex se electum, in ex-
celsiori gradu collocatum, episcopum nominabant: quomodo si ex-
ercitus imperatorem faciat, aut Diaconi eligant de se, quem in-
dustrium nouerint, & archidiaconum vocent. Quid enim facit,
excepta ordinatione, episcopus, quod presbyter non faciat? that
is to say: For at Alerandria from Marke the euange-
list, vnto Heracla & Dionysius beyng byshoppes there,
the priestes did euer place one chosen of their company
in the higher rowme, and named him byshoppe: as if
an armie should make a capitaine: or Deacons should
chose one of their owne companie, whome they know
to be actiue and diligent, and call him Archedeacon.
For what doth the byshoppe (onely ordering excepted)
that a priest may not do: these are S. Hierome his
wordes. Wherby it appeareth plainely, & the wordes
of S. Hierome, one chosen afterwarde amongst them to rule the
rest, for a remedie of schismes, do appertaine to euery by-
shoppe, as head ruler of the cleargie of his owne dio-
cese. For, sayth S. Hierome, such an head ruler was
chosen at Alerandria in Aegipt, where S. Marke the
euangelist, Heracla and Dionysius were byshops, to
gouerne the priestes and cleargie there. And withall,
whatsoever was done after ward, was not done de iure
diuino: vpon the grounde of goddes lawe, as you wolde
hane

Hierome.
contra Lu-
ciferianos:
ad honorē
potius sa-
cerdotij,
quā ad le-
gis necessi-
tatem.

haue the Popes Supremacie to stande, but of an ecclesi-
asticall order & pollicie. For that whiche was done by
gods law, was not done afterward, but first: this which
was thus done afterward, saith S. Hierome, was done
rather for y^e honour of the priesthode, than for y^e necessi-
tie of the law. For by the law of God, which is first, y^e
priest (as S. Hierome sayth) may doe asmuch, excepting
orderyng onely, as may the byshop: but afterwarde for
ordres, one was placed in y^e highest place for th^e auoiding
of schismes. And if a priest by S. Hieromes minde, may
doe asmuch as a byshop, I thinke one byshop also may
by gods law, doe asmuch as an other byshop. Further
seyng *this one afterwarde chosen to rule the rest*, was chosen
as well at Alexandria, as at Rome, or elswhere: and y^e
byshop of Alexandria was that ruler of the rest of his
cleargie, as well as was y^e byshop of Rome of his owne
cleargie: it must needes fall out, that these wordes, *one
chosen afterwarde to rule the rest*, either make for no supre-
macie of any one byshop ouer all y^e church, as appertei-
ning to euery bishop in his owne diocesse: or if M. Doz-
man will needes inforce a supremacie by y^e said wordes,
he shall be inforced to confesse the sayd supremacie to be-
cōmen to the byshop of Alexandria (where S. Hierome
sayth this one was chosen to rule the rest) with the by-
shop of Rome: as by the other place last before allead-
ged by M. Dozman out of S. Cyprian, the sayd supre-
macie shuld appertain to the byshoppe of Carthage.
But both Carthage, and Alexandria are now in the
handes of infidels, and therfore can there be no supre-
macie of the church there: and yet as well there, as at
Rome, where Christe is as much blasphemed, as he is
eyther at Alexandria, or Carthage. But it is in dede
most

most plaine by that epistle of S. Hierome, that he doth not means that one byshop should be aboue an other, muche lesse, one head ouer all other. For he expressely saith, that all bishops be equal, and none superiour nor inferiour to an other by gods law. Neither doth it hurt our cause, in case that wee graunt to P. Dozman, that this place doth appertaine to the Apostles: & that one was chosen amongst the Apostles themselves to haue the chiefe place: & is, to speake first, to moderate other, to stay contention, and to remedie schismes. Nay it maketh vs directly, who do graunt that as amongst those, xij. one was so chosen to be ruler: so it is good, that in euery competēt numbꝛe of pꝛiestes and cleargy, one be chosen likewyse to be ruler. And if P. Dozman vpon this graunte, would inferre suche a supꝛemacie of one ouer the rest of the Apostles, as P. Pope claymeth ouer the churche: S. Paule reprobuing Peter moze sharpe-
 ly to his face, than is lawfull now for any byshoppe to
 deale with the Pope, doth pꝛoue that Peter had no
 such supꝛemacie. For though the Pope by his abhomi-
 nable doynges doo damne himself and innumerable o-
 ther, yet may no man be so bolde as to blame him ther-
 foze, but let him goe vncontrolled to the deuil of hell.
 Neyther soloweth it, though one man be chosen so to
 be ruler amongst twelue, therfoze may one also be cho-
 sen to be ruler ouer all the cleargie of the worlde, of al
 nations and languages, and to farre of also, to be well
 ruled. So moze doth it solow, for that S. Hierom doth
 say, that one was chosen of the cōpany of the pꝛiestes
 of euery one churche or diocesse, to rule the rest (as
 namely was done at Alexandria) the which ruler was
 called the bishop: therfoze ought there to be one chosen
 to

Galat. 2. c.
 11. &c.

Distinct. 40
 cap. Sipapa.
 Extra. 10-
 hannis. 22.
 Tit. 4. cap.
 2. in scho-
 lijs.

to rule all byshoppes of all diocesses (namely at Rome) and the sayd one ruler to be called Pope, or head of the vniuersall church. For this kinde of collection, vsuall to M. Dozman, I haue by his owne formar reasons & similitudes of seuerall gouernours or princes, necessarie to be ouer euery citie, countrey, or kyngdome, and y none can be ouer y whole worlde, proued to be a bayne and letwde collection. And I haue also by his owne witnessnes, S. Cyprian, and S. Hierome, and by the very places of the, by him guilefully wrested, at large declared the same. And I shall yet hereafter moze playnely declare that S. Cyprian, and S. Hierome, whom he hath alleadged for the supremacie of one, that is to wit y bishop of Rome, are of all other wyters most cleare agaynst him: and that in the very same places by him for his purpose alleadged: so that it may be iustly merueyled, whether M. Dozman were so ignorant, that he shoulde bypnyng those for his witnessnes, who do testifie most agaynst him: or so impudent, that he cared not whom he brought, or what he sayd, so he might seeme to say and bypnyng somethynge, were it neuer so farre from, or so muche agaynst his purpose.

Dorman. fol. 5. and 6.

Leo, of whom the whole counsell of Calcedon, as one of the greatest for nombre: so of all men accompted emongest the forwer general for auctoritie, reported so honorably, that they did not onely wyth one voice all, openly professe them selues to beleue as he did, but called him also, by the name of Sanctissimus & beatissimus, that is most holy and blessed of all other, speaking of the mysticall body of Christes church writeth after this sort. *Hæc Epistola ad connexionem, totius quidem corporis vnanimitatē requirit &c. Anastasius* This combination and ioining together, (he speaketh of the body Episcopum of Ihesus.

No Well.

This place

D. Hardyng

noted out

of Christes church) requirerh an vnitie of the whole body, but especially of the priesles, emongest whom although there be one dignitie common to them all, yet is there not one generall ordre emongest them all. For euen emongest the blessed apostles in that similitude of honor, was there yet a difference of power: and whereas in ther election, they wer all lyke, yet was yr giuen to one to be aboue all the rest. Out of whych forme is taken our difference of bis hops, and by merueylouse ordre and disposition ys yr prouided, that euery one should not chalenge to him self euery thing, but that in euery prouince, there should be one, whose iudgement emongest the rest of his brethern should be chief, and of most autoritie. And agein certein appointed in greater cities whose care should be greater, by whome to the onely seate of Peter, the charge of the vniuersall church might haue recourse, that nothing might at any time dissent from the head.

Nowell.

The councell of Chalcedon professed that they beleeued as did Leo concerning the most blessed Trinitie, and condemned Eutyches heresie: but what is that to the purpose? Wee professe that wee do therein beleeue as did Leo: and wee do lyketowse condemne the heresie of Eutyches. For that the sayd councell calleth him *sanctissimū*, & *beatissimū*, the most holy and blessed: what maketh that for his supremacie? All the prelates and deacons of Rome do call S. Cyprian byshoppe of Carthage, *Beatissimū* & *gloriosissimū* papam, the moste blessed and most glorious Pope, as I haue befoze noted: and yet I thinke that P. Dozman will not therfore graunt S. Cyprian the supremacie. But what the councell of Chalcedon graunted to Leo byshoppe of Rome, or is seiued to haue graunted to him, or what they graunted equally with him to Anatholius by-

for his scholar. fol. 87. a

It is cleare contrary in all printed bookes that I haue sene.

To say:

Quib' etfi dignitas nō sit cōis, est tamē ordo generalis.

That is, emōgst vvhō though ther be not one dignitie cōmon, yet is there one general ordre.

Bis hops.

Archebishops.

Pope.

¶

shyp

shop of Constantinople, and what Leo did like, or mislike, allowe, or reiect of the sayd councill: I shal haue moze conuenient place to declare afterwarde, where **M. Dozman** doeth moze specially entreate of the sayde councill. Now concerning this epistle by **M. Dozman** alleadged, this is first most euident, that the epistles caried aboute in his names of the first aunient Popes, are either forged, or at the least corrupted by their ambitious successours of later time, to make a show of the antiquitie of their chalenge of the supremacie: and this to be true is easie to perceiue by many circumstances, as shall hereafter at large be declared. But be it, that these be Leo his owne wordes, and were this Leo accounted neuer so holy, yet I trust he beyng byshop of Rome, may neither be his owne witnesse, nor iudge in his owne cause of the Popes supremacie. The holiest and the best men that be, are lightly parciall in their owne matters. Wherefore Christe our sauiour, most worthy of all credit, saith, *Si testimonium perhibeam de meipso, testimonium meum non est verum.* If I beare witnesse of my selfe, my testimonie is not true: whiche he sayth, for that were his testimonie neuer so true, as it was euer most true, yet beyng of himselfe, it would not be taken of men as true: as it appeareth by the wordes of the Phariseis to our sauiour: *Tu de teipso testimonium perhibes &c.* Thou (say the Phariseis) bearest witnesse of thy selfe, thy witnesse is not true. If Christes wordes may not here take place, let the Pope the cause this note to be blotted out of his owne Canon law also: *Papa index esse non debet in causa propria.* The Pope may not be iudge in his owne cause. For it standeth there in bayne, as it seemeth. To the whiche yet

Ioan. 5. c. 31

Ioan. 8. b. 13

Causa. 16.

Quest. 6.

cap. Cefue-
do, in scho-

lijs,

yet it appereth that Bighius in the fift booke of his
 Hierarchie had a respecte, for he alleagynge a Clemen- Lib. 5. cap. 14. fol. 15. b
 tine, that is to say a Popes decreé, for his purpose, hath
 these woordes. *Quā Clementinam audis, nolo imaginis, audire*
te vnius hominis Romani pontificis in sua ipsius causa sententiam,
sed cogita te sententiam audire Viennensis concilij, in quo ex vniuer-
sa ecclesia conuenerunt plus quam. 300. episcopi. That is to say,
 whan thou hearest the name of a Clemetine, I would
 not haue thee to imagine that thou hearest the iudge-
 ment of one man, to witte the byshop of Rome in his
 owne cause: but consider that thou doest here the sen-
 tence of the counsell of Viennne, in the whiche moe thā
 300. byshoppes were assembled out of the vniuersall
 church. Thus farre Bighius. Whereby it may seeme
 that he doth not thinke the Popes onely testimonie in
 his owne cause to be sufficient. D. Hardynge, who doth
 folow Bighius very muche, sayth that he will not al-
 leage the testimonies of many Popes for the prooue of
 the supremacie, for that we do make, though without
 all cause (sayth he) exception agaynst the Popes, as vn-
 lawfull witnesses in their owne cause. And therfore
 he is somewhat moze shamefast than M. Dozman, and
 hath onely noted this epistle of Pope Leo. Whiche M.
 Dozman thus largely rehearseth, and with marginall
 notes so beautifieth, as some special place to proue the
 Popes supremacie. As he layth on load continually,
 not of popishe witnesses, but Popes themselves, wit-
 nesses in their owne false clayme: though he can not
 dissemble himselfe in an other place, but that we may M. Dormā. fol. 63.
 make exceptio vnto them, as not indifferent witnesses
 in their owne quarels. Well, if these cances of excep-
 tion to Popes in their owne cause, whiche I haue al-

lea'dged, shall not seeme to D. Hardyng, & M. Dozman
 sufficient, I trust yet that al reasonable indifferēt mē
 shall iudge them sufficient. And for moze reasonable
 cause of exception to this Leo here, & all other Popes
 twō, in this matter we say: that Zozimus or Hosimus
 byshop of Rome aboute a. xxiij. yerres befoze this Leo,
 moued with an ambitious desire of this supremacie,
 which the byshops of Rome his successours now strue
 for, as it were, *pro aris & focis*, for life and death, as
 one might say, did corrupt and falsifie the decrees of
 the Nicene councell, pretending that it was decreed in that
 councell, that the byshop of Rome should be the chiefe
 iudge, aboue all other byshoppes, and that it should be
 lawfull for any man vnder any other byshop, to ap-
 peale to the byshoppe of Rome, as to the highest iudge
 ouer all ecclesiasticall persons: and the sayd Zozimus,
 as the maner of falsaries is, did counterfette a decree
 to that purpose, and put it in writing, and labored to
 put it in execution by mainteynyng one Apiarius, a
 priest of the diocesse called Siccentis in Afrike against
 his byshop called Urbanus: whiche Apiarius beyng
 by his sayd byshop, for his most wicked life excomuni-
 cate, appealed to the sayde Zozimus byshop of Rome.
 If ye aske me how I proue that I haue sayde, to witte
 the sayd Zozimus byshop of Rome to be a corrupter, &
 falsarie, I answer, I proue it not by tū onely, but by
 tū hundreth and. xviij. god witnesses, the whole coun-
 cell of Afrike, in the whiche so many byshoppes were
 assembled, and amongst them was S. Augustine, the
 best learned of all byshops, and equall in vertue and
 godlinesse with the best not onely of his time, but of all
 ages, with Drosius, Prosper, and many other bishops
 notable

notable in learning and vertue. They all, as in theyz
 epistle to Celestine one of the successours of this Zo-
 mus appeareth, testifie that there was no such matter
 for the bishop of Rome his superiortie, as was by pope
 Zozimus alleadged, neither in their vsuall copies of
 the Nicene councell, neither in the authentickal exam-
 ples, whiche were sent them by Cyrill, Patriarke of
 Alexandria, and by Atticus, Patriarke of Constantino-
 ple: whiche authentickalles agreyng with their owne
 copies, and all other copies euery where, had no such
 thyng as Zozimus alleadged, but had the cleane con-
 trarie: for that the sixte and seventh decree of the sayde
 Nicene councell make the Patriarkes of Alexandria,
 Antiochia, and Hierusalem, equall with the byshop of
 Rome. And the sayde. 217. byshoppes made a decree in
 that African councell, that no saylyng ouer the sea w^o
 controuersies, nor appellations to the byshop of Rome,
 nor sendyng of his legates laterall into their coun-
 treis, as iudges, should be vsed: accordyng as by the e-
 pistle of the sayd whole councell sent to Pope Celestine
 playnely appeareth. In the inscription of whiche epi-
 stle, they do acknowledge the sayde Celestine none o-
 ther, but byshoppe of the cite of Rome: for this terme
 Papa, Pope, was in those dayes comen to any notable
 byshop, of what place so euer he were. For the whiche
 it pleaseth D. Harding to call the Africanes, among
 whom S. Augustine, Prosus, & Prosper, with many
 other learned and godly byshops were, schismatickes,
 as those that submitted not their neckes to the Pope:
 and folowynge Hosius his authoz, he saith, that Africke
 continued in this schisme. 100. yeres: to wit, from Bo-
 niface the first, to Boniface the seconde. And p. 102.

Concil. A-
 frican. circa
 tempus Bo-
 nificij. 1.
 cap. 105.

Ad Papam
 Celestinum
 urbis Rome
 episcopu.

D. Harding
 fol. 89. b.

Hosius 66.
 tra Brentia
 lib. 4. fol.
 187.

Dorman.
fol.3.b. &
fol.ii.b.

Extr. cōm.
lib.1. De
Maiorit. &
obedientia
cap. vnam
Sanctam.

mans iudgement is that all such are out of the state of saluation, and in damnable case, solowynge the iudgement of Pope Boniface, inho doth say, declare, define and pronounce (for the man as in a mattier of weight laph on loade of wordes) that of necessitie of saluatiō all men must be subiecte to the byshop of Rome. But I had rather be a schismaticke from that false usurpar, with S. Augustine, Prosperus, Prosper, and those. 217. godly and learned fathers, and with the Patriarkes of Alerandria, and Constantinople, Cyrill, and Atticus, soyning with them in the truth of Nicene counsell, (and so beyng, I thanke God, doo litle feare any damnation, other than to their fagottes and fire) than to be with the corrupter and falsarie Zozimus, byshop of Rome, a counterfeyte catholike, and in dede, a false schismaticke from Christ, and the truth. Though Zozinus goeth aboute in bayne to defende the cause of this corrupter, most impudently goynge aboute to proue, that nether in Græce, nor Africke, nor els where, there was any true copie of the Nicene counsell remaining, but onely with the byshop of Rome: Which how credible it is, I leaue to the discrete reader his iudgemēt. But of this mattier P. Dorman geneth me occasion to speake moze largely hereafter. After this Zozimus, his successour Bonifacius the first, Celestine the fyrst, with all others almost, solowynge Zozimus steppes & ambition, haue with toothe and nayle striven for this supzernacie: and for that purpose did sticke still to the falsified Nicene canon, and haue likewise falsified other counsels, in sundrys places: and haue forged a great many of the epistles now abroade in the names of the olde Popes, Clement, Anacletus, Euaristus, Telesphorus

Telesphorus, and other their predecessours: whom
 they make to write almost of nothyng els, but of the
 prerogative of Peters chayre, the see of Rome. Wher-
 as ever those godly olde fathers, ever subiecte to perse-
 cution and death, neuer thought of any such mattiers,
 neither had lust or leasure to occupie their heads and
 penne about suche ambitious mattiers: as by h true
 stoies of them doth most playnely appeare, and shall
 hereafter at large be declared. And whereas this Leo
 refused the title of ecumenicall or vniuersal patriarke
 geuen him by the sayd councell of Chalcedon, and ap-
 perteynyng to him of right, as Pighius sayth, though Pighi. lib.
5. cap. 10.
fol. 239. b.
Dorman.
fol. 65. a.
 M. Dozman doe denie it, there must needs be some er-
 rour. And it is great merueille that Leo woulde so am-
 bitiously chalenge in his epistle the same title in effect,
 which he refused so freely offered vnto him by h whole
 councell: and it may seme that if the Popes iudge-
 ment be aboue the councell, as Pighius doth teache,
 the councel did erre, in geuing him suche a title: and if
 the councell in this poynte did well, as Pighius saith,
 but M. Dozman denieth, either the Pope shoulde haue
 receiued the said title offered, or not haue claimed h like
 of those, who woulde not gladly graunt it vnto him.
 Wherefore I truste no reasonable man will disaiove
 our exceptions to such witnes in their owne cause. Yet
 besides these causes of moske iuste exceptions to this
 Pope, and all other popes in their owne cause of their
 falsely vsurped supzematie, I will goe otherwise to
 worke with M. Dozman. I say that Leo here, (be it
 these be his wordes, which yet is in controuersie) sayth
 vntreuely. If M. Dozman aske how I proue it: I woulde
 first aske of him whether he hath treuely translated this
 place,

place: and if he haue, how he can make these wordes, in this epistle, there is one dignitie commen to all byshoppes, to agree with these folowynge: there is difference of power amongst them, and it is geuen to one to be aboue all the reste, whose iudgement is of mosse authoritie, & how this man is not in dignitie differing from the rest: And if M. Dozman thinke he can well enough frame this Jarre: I say further, I wil proue the sayinges of Leo vntrue, by two witnesses, agaynst this one: by indifferēt witnesses, agaynst this partiaill witnesse in his owne cause: by witnesses without and aboue all exception, agaynst this witnesse, vnto whom so many and so iuste exceptions may be taken. I will proue I say his owne witnesse of himselfe false, and M. Dozman to, by M. Dozmans owne witnesses, S. Cyprian, and S. Hierome brought in by himselfe for the proufe of his parte: & that whiche is moze, I will proue it by þe very same places of S. Cyprian & S. Hierome, which are by D. Hardyng, and M. Dozmā here alleadged: þe is to say, by the thirde epistle of þe first booke of the epistles of S. Cyprian, & by the epistle of S. Hierome to Euagrius. And I doubt not, but as of his thre witnesses brought for him, one is no witnesse, (but such as if one would say, aske my selfe whether I be a thiefe or no) so the other two witnesses, who be most worthy credite, shall proue my cause true I trust, and M. Dozman to be a liar. Wherein I do thus procede.

Lib. 1. epist. First, I will put the reader in remembraunce yet once
 3 pagin. 10. agayne, of S. Cyprian his owne wordes before
 touched, wryten in the same epistle by M. Dozman alleadged, whiche are these: *Cum statutum sit omnibus nobis,*
 &c. which may be thus translated: whereas an order is
 taken

taken oꝝ statute made amongſt vs all , and it is alſo
 reaſonable and right that euery mans cauſe be there
 hearde, where the fault was committed: and whereas a
 poſition of the ſlocke is aſſigned to euery biſhoppe by
 himſelfe, whiche euery one ought to rule and gouerne,
 and muſt geue an accompt of his doyngeſ to the Lord:
 theſe which be vnder our gouernaunce ought not ther-
 fore to run aboute (to wit, from one biſhop to another)
 neither to breake the agreeable conſorde of biſhoppes
 by their guileful temeritie oꝝ raſhneſſe, but ought there
 to make anſwere in their cauſes, where they may haue
 accuſers, & witneſſes of their crimes , excepte it ſeeme
 to a fewe deſperate, and caſt away perſons, that the au-
 thoritie of the biſhoppes that be in Aſrike is leſſe, than
 the authoritie of others, whiche biſhops haue already
 geuen iudgement of the: their cauſe is already heard,
 ſentence is already pronounced agaynſt them: neither
 doeth it agree to the graue iudgement of biſhoppes, to
 be blamed of the leuitie of a moueable and inconstant
 minde: whereas our Lord doth ſay, let your ſpeech be,
 yea, yea: no, no. Thus ſaith S. Cyprian B. Dorma his
 owne witneſſe, euen in the ſame epiſtle by himſelfe al-
 leadged. And this ſentence of S. Cyprian touchyng
 the determinyng of controuerſies in the places where
 they doe riſe, and that no appellations ſhalbe made to
 any biſhop of an other prouince, yea and that namely
 not to the biſhop of Rome, noꝝ that he ſhall ſende any
 legates laterall to heare oꝝ determine ſozaigne mat-
 ters, both the whole Carthaginenſe counsell approue
 and allowe: wherein was S. Auguſtine, Doſius, and
 Proſper, with. 217. moe learned and godly biſhoppes
 aſſembled, as I haue befoze noted. The ſame S. Cy-

prian euer agreying with himself in this veritie of the
 equalitie of all byshoppes, (whiche is the ouerthzow of
 the supzematie of one) doth applie many such places of
 the scriptures, as are customarely, but moste falsly al-
 leadged now a dayes by this authoꝝ and other aduersa-
 ries for the pꝛaise of the popes supzematie ouer all by-
 shoppes, to the declaration of the equall authoritie of
 euery byshoppe in his owne diocesse, as the place of
 Deuter. 17. Deuteronomium concernyng the obedience due to the
 Numeri. 16. high pꝛiest: out of Numeri, of the disobedience of Chore,
 Dathan, and Abyrzon agaynst Aaron: out of the actes
 Act. 23. of the Apostles touchyng S. Paule his wordes: I wilk
 not that he was the highe byshoppe, for it is wꝛiten,
 thou shalt not speake euell to the pꝛince of the people.
 Cyprianus All these places, I say, doth S. Cyprian alleadg for y
 lib. 3. epist. 9. authoritie of Rogatian an Africane byshop, & agaynst
 the disobedience of the sayd Rogatians deacon agaynst
 Cyprianus his byshoppe. And the same places doth S. Cyprian
 lib. 4. epist. 9. likewise againe in an other place alleadg for his own
 authoritie, beyng bishophe of Carthage, and agaynst
 the stubbornes of Iupitains towards himselfe. So
 that S. Cyprian doth in all places maintaine the equa-
 litie of byshoppes, and withball ouerthzow the supz-
 macie of one ouer all, directly agaynst this place by
 you, as out of pope Leo, alleadged. But in no place is
 S. Cyprian moze effectuous and playne concernynge
 this mattier, than in his boke intituled *De simplicitate*
praelatoru: wheare he hath these wordes: *Dominus aposto-*
lis omnibus post-resurrectionem suam, parem auctoritatem tri-
buit. & mox: Hoc erant ritq; & ceteri apostoli, quod fuit Pe-
trus, pari consortio praelati, & honoris & potestatis. What is
 to say, The Lord after his resurrection did geue like oꝝ
 equall

equall authoritie to all his Apostles. The other Apostles were the very same, that Peter was, being indued with like felowshippe, both of honour and power. Thus farre S. Cyprian: who being in so many places so directly against this vsurped supremacie of one, and for the equaltie of al byshoppes, it is to be wondered with what face M. Dozman hath bene so bolde and busy with S. Cyprian in this his treatie of the Popes supremacie. Now let vs heare S. Hierome, M. Dozman his seconde witness: and euen in the same epistle by M. Dozman alleadged also. Where S. Hierome speaking of the authoritie of Churches and Byshoppes, and making them all equall, and none aboue another, hath these wordes. *Nec altera Romane vrbis ecclesia, altera totius orbis estimanda est &c.* We may not thinke that the church of the citie of Rome is one, and the church of the whole worlde an other. Both Fraunce and Britayne (now called England) Afrique and Persie lande, the east countreys, and Indie, & all barbarous nations worship one Christ, and obserue one rule of truthe. If you seeke for authoritie, the worlde is greater than the citie (of Rome): wheresoeuer any byshoppe is, whether he be at Rome, Eugubium, or at Constantinople, or at Rhegium: at Alexandria, or Tanis: he is of the same merite, of the same priesthode. The power of riches, or basenes of pouertie maketh not a byshoppe eyther higher or lower. But they be all the successors of the apostles. But thou wilt say, how doe they at Rome at the testimonie of the deacon or deyne the priest: what doest thou alleadge to me by custome of one citie: what doest thou chalenge for the lawes of the church the vsage of a fewe, wherof presumption hath vsen: Thus

Maiores est
orbis au-
thoritas,
quā vrbis.

Frigidum
opidulum.

farre S. Hierome. Upon the whiche place Erasmus in his Scholies noteth that Eugebium, Rhegium and Tanis were base and litle townes, & that S. Hierome matcheth in payres and couples a poore & simple litle towne, with a noble citie: to shewe thereby that the dignitie of the byshoppe is not esteemed by the greatnesse of his diocesse or citie, but that all byshoppes be equall in office. Now let vs compare these two, S. Cyprian I say, and S. Hierome bearyng witnes with the truthe, with Leo onely bearyng witnesse to him selfe. Leo sayth, in the holy apostles themselves there was a difference of power, and that it was geuen to one to be aboue all the reste. On the contrarie parte S. Cyprian sayth, the lord gaue like and equall authoritie to all his Apostles, all the Apostles be indued with like felowship, bothe of honour & power. Thus saith S. Cyprian in his booke intituled *De simplicitate praelatorum*, of the simplicitie of priestes: not yng them as double faced prelates, that teache, or attempte the contrary. Againe Leo sayeth: Out of this forme is taken our difference of byshoppes, that in euery prouince one be chiefe and of most authoritie, and the byshop of greater cities to haue greater care, and consequently that he who sitteth in Peters chayre, should haue charge, and be head of the vniuersall church. Thus sayth Leo: and thus he sayth, because he himselfe woulde be Lord and head ouer all the church. S. Cyprian sayth: Euery byshoppe hath his feuerall portion of Chyristes flocke to rule and gouerne, for the which he must geue an accompt vnto the Lord. And that those, who are vnder the charge of the byshop of one countrey, may not appeale to a byshop of an other: no: the cause determined by one byshoppe, may be called in question before another: for that the
authori-

authoritie of one bishop is not inferiour to an other: noz the authoritie of the byshop of Afrike is lesse, than the authoritie of the byshoppes of Italy, or Rome it selfe (for his wordes haue evidently that relation) and that none thinke the authoritie of one bishop to be lesse than the authoritie of an other byshop, but a few wicked and desperate men. Thus you se how your owne witnessses are at square, and there is, yea, and may be twene this your Leo, and S. Cyprian in these matters. S. Hierome, agreying with S. Cyprian, sayth: all churches worshipping one Christ, and obseruyng one rule of truthe, are equall with the church of Rome: all byshoppes be the successours of the Apostles, and of one priesthode, and of the same merite and dignitie.

Thus saith S. Hierome. But Leo sayth contrarie: that it was geuen to one to be aboue all the rest, and that they, who be appoynted in greater diocesess or cities, haue more care and authoritie: and that the onely see of Peter hath charge of the vniuersall church, and is head therof. Thus sayth Leo. S. Hierome sayth: the lesse diocesse or towne, the poozer estate maketh not the byshop lower, or lesse in authoritie: the greater prouince, the greater citie, the greater riches, maketh not a byshoppe greater in authoritie.

And though Leo doe make neuer so much of Rome, and set it aboue the vniuersall church: S. Hierome sayth, the authoritie of the vniuersall church is greater, than the authoritie of the church of Rome, as the worlde is greater, than the citie of Rome. And he sayth further: what doest thou alleadge me the vse of the one citie of Rome, for a law of the church, wherof riseth presumption of a few agaynst all men? I thinke that fire and water are not of more contrary nature, than are S.

Cyprian and S. Hierome contrarie to that epistle al-
 leadged by M. Dozman, as Leo the Popes epistle: nor
 that any witnesses brought agaynst a man by his ad-
 uersarie, ever haue moze directly testified agaynst him,
 than these two witnesses, S. Cyprian and S. Hierome
 brought in by D. Hardying and M. Dozman for them,
 do testifie agaynst them, euen in the very places by
 themselues alleadged: bysides their consonancie with
 themselues in all other places, and the consente of S.
 Augustine and two hundred and moe byshops agree-
 yng with them, agaynst this Leo. What shoulde one
 iudge of these men byngynge in together thre wit-
 nesses, of the whiche two are mozte direaly agaynst
 them, and agaynst the thirde also, who alone seemeth
 to make with them: and that thirde, as in his owne
 cause, to be suspected: and further to be doubted also,
 whether it be he in dede, or an other vnder his name:
 and suche as he is, the wordes of his testimony either
 manifestly falsified, or els at the least in diuers copies
 beyng not onely diuers, but cleane contrarie: as ha-
 uing in one copie, it is so, in an other (if M. Dozman
 slept not) it is not so. And yet both these, impossible
 both to be true, be one mans testimonie, of one and the
 same matter, and in one & the same place also. Where
 these men so blinde that thei did not see this, or so shame-
 lesse that seying, and knowyng, they durst yet alleadg
 such witnesses for them: so blynde buffardes they toke
 all men in the worlde, sayng themselues, to be. Sure-
 ly me thinketh it to be an harde case, and a sly shame-
 lesse shifte, for men to be bysuen to alleadg those au-
 thors, and to byngne those witnesses for them, whose
 testimonies do thus conuict them, & quite ouerthrow
 their

their cause, and withall shame them vtterly. And very miserable is the Pope and poperie, beyng driuen now at the last to the patrocinie of suche pꝛocours, who opening and bewraying the weakenesse of the groundes and foundations therof, so longe time heretofore, by ignorance of h^e woꝛlde, iudged sure, will themselves byyng all poperie, beyng alreadie of it selfe ruinous, to speedy and vtter destruction. For the whiche also all godly, and suche as loue the truth haue great cause to geue God greate and hartie thanks, for that (these causes as desperate, beyng forsaken of almost all learned and graue men) **M. Dorman**, with suche other as he is, haue thus taken them in hande, and that suche lewde matters haue founde at the last pꝛocours and patrons most meete for them.

Similes habent labra lactucas.

Dorman. fol. 6.

Hetherto haue yow^e hard good readers, beside th^e experience that we haue of ciuile policy, and worldly gouernement, the opinions also of S. Cyprian, S. Hieron, and holy Leo, all three agreeing in one, that there must nedes be one iudge in Christs church in his steede, that the health of the church dependeth upon the auctoritie of the chief priest, that if his auctoritie be not aboue all the rest, there will so many schismes breake in upon vs as there be priestes, that for th^e auoyding of that mischief, there was one chosen euen amongst th^e apostles, to gouern the rest: Last of all, that that vsage in christes church to haue one head, is no newe inuention (as some men falsely report) but taken from th^e example of th^e apostles themselves.

Nowell.

Hetherto haue you heard, good readers, how of the experience of ciuile policie and woꝛldely gouernment, wherein euerie seuerall countrey, citie, and companie, haue

Ciprian.

Hieron.

Leo.

haue their seuerall princes, rulers, & heades, **P.** Dozman woulde most leudely gather, that all churches dispersed in all countreys, cities, towtines, villages, nations, peoples, & languages (impossible to be knowen, and moze impossible to be gouerned, but of Christ only, the onely heade of that vniuersalitie) should haue one onely head here in earth. You haue hearde also, how ignorantly (if he did not vnderstand) how shameleslie (if he did vnderstand) he hath alleaged **S.** Cyprian, and **S.** Hierome for him, beyng, both in all other places vniuersally, and in the very speciall places also by him alleadged, most euidently agaynst him, and that most falsely vsurped supremacie of the pope. You haue heard how contrarie his witnesses be, two agaynst one: and that one eyther not so wrytinge, as is alleadged by **P.** Dozman, but falsified, or forged as so wrytyng, by the Popes comen corrupters and falsaries of all wryters, and wrytinges: or if so wryting, yet vntwoythis creadite euen by his owne lawe, as partiall in his owne cause: and other wise to be suspected, for his testimony is in diuers copies founde not onely diuers, but cleane contrarie: vnlesse **P.** Dozman thought he might put in & out, this woꝛde (non, not) as a litle sillable and nothyng materiall, at his pleasure. And further, the sayd witness (who so euer he be) beyng but one, is confuted as you haue hearde, by the veredite of two witnesses most woꝛthis of creadite, bzought in with him, for testimonye of the same mattier. You see therefore not onely no necessitie, but an impossibilitie of such an one onely head, as well of the church dispersed throughout all the woꝛlde, as of one onely kyng, or prince of all the woꝛld it selfe. You see there was no suche opinion, much lesse knowledge

knowledge of any such heade, amongst the apostles, or in the primitive church, but that it is a newe deuillish deuise of the late ambitious byshoppes of Rome, who when they were neuer hable yet hitherto well to rule the church of Rome one citie (as by all histories and experience is euident) would yet of the worlde vsurpe the superiouritie, and supremacy. And if S. Paule did thinke he was not mete to haue charge of one church, who could not well gouerne his owne house: of what monstrous ambition and presumption is he to trowe you, who, neuer yet hable to gouerne one peculiar church, both claime, and would take vpon him the regiment of all churches throughout the whole worlde: whereas he is not hable, were he thereto required, to tell the onely names of a small parte of the sayd churches, neyther knoweth in what parte of the worlde, a great many of them be.

1. Timor. 3.
Si quis autem domui suae praeside nescit, quomodo ecclesiam Dei curabit

Dorman. fol. 6.

I can not heare stay, to examine curiously euery word in these auuncient fathers, but leauing that good readers to your discreti- on, and not douting but that in these graue witnesses, in a matter of such weight and importance, as whereapon dependeth the health of the whole church: you wilbe no lesse diligent, then you would be in examininge the depositions of your owne witnesses, or your aduersaries in a triall of landes, or other temporall commoditie.

Nowell.

sp. Dorman is in haste, and lacketh leysure for the examination of these matters: there is some play be- lyke towards, and his parte therein the busiest of all other: and therefore you must examine these witnesses your selues, and that with moze diligence, than you would do in controuersies about landes, or worlde- ly matters

matters. Now surely *M. Dozman*, a little examinatio
 will serue to trie out, that you, & all your fellows colle-
 gours and ouerséars of this booke, weare either of haff
 shamefully ouerséene, or so ignozant, that you could
 not sée, though you had had good leysure: or most impu-
 dent & shamelesse (so that you cared nothinge, what or
 how you did wypte, so it were somethynge) or els all
 thre together. And had you done well, you should all
 haue bestowed your leysure and cunnynge together, in
 some one piththy booke (if any thinge can be piththily
 wytten of suche lewde and tryflynge matters, as you
 take in hande to mainteyne) rather then by launching
 out suche hauocke of bookes (lyke to this yours, and
 most méete for you) in post pale, as though all spée-
 were in the haffe, onely to get for the tyme the com-
 mendation of celeritie and readinesse, eyther of your
 fauourers, altogethe blynded with partialitie, or of
 suche vndiscrete readers, as delyte most, in most try-
 fles: & withall to obteyne a perpetuall note and blotte
 of great ignozancie, mixed with moze shamelesnesse
 and impudencie, in the opinions of all wise and lear-
 ned men. For it will fall out (*M. Dozman*) that you
 alone shall be moze hable to wypte, and sende vs ouer
 a dosen such bookes as this is, by the leysure and fa-
 cultie that you haue, sufficient enough therto, than
M. Hardynge and you, with all your adherents, shall
 be hable to mainteyne one little parcell of this your,
 or his booke, as truely and sincerely wytten. So much
 harder it is, eyther to wypte a little well, and truely,
 or to defende a little, of muche wytten lightly and
 falsely: than to wyte neuer so many, and so greatte
 bookes, both lightly, lendely, & falsely too: such as, I
 trust,

trust, it shall appere to the worlde, this booke (named
worthily yours) is in deede, **W. Dozman.**

Dorman. fol. 6.

I shall procede to the consideration of the second reason, which
before I touched, of the people of Israel, if I first warne you to
considere but this by the way (that ye may trust those auncient fa-
thers by their word the better another tyme) how many schismes,
be burst in upon vs in our countrey of England, for one common re-
ceiued trueth in the daies of our fathers (when we remained in
the obedience of one chiefe priest and iudge) which shake now so
miserably the same: howe quietly in one loue, in one trueth, in one
doctryne, in one church, in one head thereof god almighty, and his
ministre vnder him appointed ouer the same, we liued then, and o-
ther in other places doe now.

Nowell.

Yet for all the haile **W. Dozman** hath, he will by
the way warne you to credit the auncient fathers by
him alleadged. The same doe we also desire of the dis-
create readers, that they will credit those auncient fa-
thers, who, though alleadged by **W. Dozman**, beyng di-
rectly agaynst him, doe declare that he is worthy of no
credit at all. And he doeth vnjustly charge Englands
specially with so many schismes: where it is well
known, that there is as much consent in true doctrine
in the church of England at this time, as ever was in
any realme at any time. And though there were not a
perfecte consent of all men in all pointes, what mar-
uell yet were it, if it should happen amongst vs, which
was not altogether lackyng amongst the Apostles the
selues: Let the contention between Paule and Peter,
and between Paule againe and Barnabas, be a prowe
therof. What woondze if that were amongst vs tou-

Nowell.
Borrowed
out of Ho-
sius lib. 1.
contra Bren-
tiu, fol. 1. 2.
3. 6. &c.
And out of
Pighius de
Hierarch.
lib. 6. ca. 13.
fol. 326. d.
&c.

ching some popnates, that was not wantynge in the
 pimitive church amongst the olde fathers: Let the va-
 riance amongst the bishops assembled at Nicene coun-
 cell: let the contention betwixen the bishoppes of the
 east and of the west church aboute the keepynge of Ea-
 ster day, a matter not worthy of suche variance, be a
 witnesse therof. Let the sharpe contention betwixen
 S. Chrysostome, and Theophilus bishoppe of Alexan-
 dzia, the bitter stryfe betwixen S. Hierome and S.
 Augustine, and betwixen the sayd S. Hierome againe
 and Rufine, and lyke contentions betwixen the best
 men of all ages, testifie the same. What needeth much
 repetition of antiquities: as though it were vnknow-
 wen what contentions haue euer bene amongst the
 papistes themselves, as betwixen the Canonistes and
 Schole doctors: betwixen Scotus and Thomas: be-
 twixen Allensis & Occam: and of late tyme betwixen
 Caietanus and Bighius: and as though at this present
 time all papistes agreed amongst themselves in the
 principall pointes of their religion: where they (as
 shall in place convenient be declared) doe excedinglie
 not onely varie, but repugne one against an other.
 And what be these names, Thomistes, Scotistes,
 Pominalles, and Kealles, but names of schismes:
 What be these Benedictines, Cistercijs, Carmelites,
 Chartusians, Dominicans, Franciscans, with others
 lyke an huge numbre, but names of popishe schismes
 and sectes: who all forsakynge the religion and name
 of Christe comen to all true Christians, haue chosen
 to be called religious, as by a speciall name of a seue-
 rall religion, and to be named after men their fathers
 on earth, forsakynge the heauenly father, and conti-
 nuynge

nuyng and accomplishinge the schisme firste begunne
 in S. Paules time, after the example of those, who
 sayd, I am of Paule, I of Cephas, I of Apollo: saying ^{1. Corint. 1.}
 I am of Dominike, I of Bensediate, I of Franciske, ^{b. 13.}
 who also may directly answer S. Paule askyng, was
 Paule or any other, sayng onely Chryste, crucified for
 you: yea, may the Fraciscanes say, S. Franciske was
 crucified for vs of his familie, and beholde the woundes
 in his side, handes and fete. If S. Paule aske agayne
 is Iesus Chryste diuided: yea, may a fals hypocrite
 one of the secte of the Iesuites say: for we haue the one
 parte of Iesus, thereof called Iesuites, and haue lefte
 the other part Chryste, to the seelie soules abroade to
 holde themselves contented therewith, and with the
 name of Chyistianes thereof deriued. Why, is Iesus
 one than, and Chryste an other: be there two Chyistes
 thā, or one diuided into two: one of these must nedes
 be: els if Iesus Chryste be not two, but one, (as he is
 most certainly one) and beyng not diuided (as he most
 certainly is whole:) than are you Iesuites, were your
 religion good, nothinge els but Chyistianes: then
 are all Chyistianes Iesuites also: then do you in vaine
 bragge of a seuerall name of religions, if your and our
 religion be one. But if your religion be hypocrisie, (as
 it is in dede) than haue you stirred by an horrible
 schisme, diuidyng and cuttyng the glorious name of
 Iesus Chryste, in the which onely is saluation: yea fea-
 ryng Chryst himself in pieres, infinitely moze wicked-
 ly and cruelly, than euer did the wicked souldiars that
 crucified Chryste, who had a remorse to cutte his coate
 asondre. And lest all these sectes of hypocrites should
 not be knowe sufficiently by onely diuersitie of names,

thei haue by other infinite wayes and meanes travel-
 led to seuer their sectes asundze, studyinge for diuision
 as for the best, and spynge all shewe of wittie as the
 woofe of all thinges. Wherefore to their diuersitie of
 names, they haue toynd diuersitie of fashions, and di-
 uersitie of colours in their apparell, diuersitie of gir-
 dells, hose, and shewes: diuersitie of chauncyng, diuersitie
 of goyng, beckyng and bowyng, diuersitie of dicte and
 meates, diuersitie of readyng, singinge, and tynnyng,
 diuersitie of church service, and diuersitie of rules of
 life. All times would sayle me, if I should, or coude
 rehearse all their diuersities, which is the very proper-
 tie of schismes and sectes. These be those schismatikes,
 and sectaries, with an infinite multitude whereof, of
 late Englande was replanished, of the whiche now,
 thanks be to God, the realme is well ridde: so that if
 you mete a thousande men & women one after an o-
 ther seuerally, & aske of them, of what religion be you?
 they shall all and every one answer you, I am a Chri-
 stian, we be all Christians: there shal not one answere
 to you (as was wonte vnder your head) I am of the re-
 ligion of S. Franciske, a Franciscane: an other, I am a
 Dominicane: the thirde, I am a Carmelite. *Et sic de sin-*
gulis. One woman shall not answer you: I am a Biz-
 gittyne: an other, I am a Clarane: the thirde, I am an
 Eugubine, whiche are all names of abominable sectes
 and schismes not onely diuidyng, but denyng, but for-
 gettyng, but relectinge the religion and name of Iesus
 Chryste, and choyssing the names and religion of synfull
 sinners, and counterfaite hypocrites most wicked, and
 so much the moze wicked for that thei cloked their wic-
 kednes vnder names of holynes and religion. These
 so

so diuers sectes of false religion beyng well abandoned
now out of Englande, and the one true religion of
our saulour Iesus Chyiste onely here remaynyng: I
meruell with what face you can charge vs with schis-
mes and sectes, whiche is your owne speciall soze?
And where you warne the readers vpon experience of
the multitude of schismes lately risen, sithen the forsa-
kyng of that one popishe head, to creadit y^e auncient fa-
thers as witnesynge with you against vs: you might
as iustly warne them to creadite the auncient Phariseis,
rather then Chyist and his Apostles: both for that
the first heresie, as S. Augustine saith, sprange among-
gest the disciples of Chyist, many of them departynge
from him vpon the occasion of his preaching, seeminge
to them to be harde: & also for y^e in the Apostles time,
some vsed suche schismaticall sayinges, as these: we
holde of Paule, some other, we holde of Cephas, the
third sozte, we holde of Apollo: wheras there was no
suche dissention amongst the high priestes and Phari-
seis, but greate vnitie and con corde amongst them a-
gaynst Chyistes Apostles: & againe for y^e diuers grea-
ter schismes of y^e Nicolaites, the Symonians, y^e Cerin-
thians, the Menandrians, the Saturninians, the Car-
pocratians, the Basilidianes, with an huge number
more, did rise with, and shortly after the first preaching
of the gospel, as Darnell secretly sown by the ene-
mie, spryngeth vp with the good corne sown by the
husbandeman: and specially for that greate schisme,
whiche Chyiste and his Apostles made from the high
priestres and their churche, whiche S. Paule made a-
gaynst the Phariseis, whom, he (beyng brought vp fro
his childehode amongst them) did so schismatically for-
sake

August. in
psal. 54.

Prima he-
resis in dis-
cipulis

Christi fa-
cta est &c.

Ioan. 6.

1. Coriat. 1.
b. 13.

Irenaeus co-
tra hereses
lib. 1.

August. lib.
de heresib.

sake, and cleave vnto Christe their aduersarie. Where-
 byon in stede of greate quietnesse in one doctrine, and
 traditions of their fathers, of greate loue amongst all
 p̄iestes and Phariseis throughout all Iurie and the
 whole Iust church befoze, did solow greate diuisions,
 and troubles did aryse, not onely in Iurie, but shortly
 after ouer all the worlde. Whereof our saulour Christe
 himselfe was accused, as appeareth in the hystorie of
 the Gospell: and S. Paule with other the Apostles,
 were lykewyse accused, as is to be sen in the actes of
 the Apostles: and in like maner the whole christian
 religion, was in the p̄mitiue church of all enemies
 both derided as deuised into many schismes and sectes,
 (as doth by hystories ecclesiasticall appeare) and also
 charged as the cause of all mischieues and troubles,
 that ouerwhelmed the worlde, as by * Origen, S. Au-
 gustine, S. Ambrose, Aurelius Prudentius and other
 christian wryters, answerynge that false sclaunder, is
 mooste euident to be sene. And as iustly might you
 charge the Apostles and their doctrine with those schis-
 mes, sectes, & troubles, as you doe charge vs with these
 that haue risen in our daies. Where it is well knowen
 to the worlde, that our learned men haue by their wry-
 tynges moze oppugned and repressed the sayde sectes,
 than all the papistes haue done. In dede we muste
 nedes confesse a truthe: that whyles we all remay-
 ned vnder the quiet obedience of your Romish head, in
 one doctrine of his traditions, there was a colozed kinde-
 nesse, quietnesse of concord, and loue amongst all the
 members of that one head, the subiectes of that one go-
 vernour and ruler, & specially amongst the cleargie of
 that one church. Who had in possession the riches and
 rule

Math. 17.

Luc. 13.

Ioan. 7.

Act. 5. 17. 24

& 18.

Euseb. hist.

Ecc. lib. 10.

cap. 5. & vi.

12 Cōstā.

lib. 4.

Socrates

hist. Ecc.

lib. 1. cap. 6.

& lib. 3.

cap. 24. &

multis lo-

eis.

* Origenes

cōtr. Celsū.

August. de

ciuitate

Dei.

Ambrosi^o,& Prudenti^o

cōtra Sym-

machum.

rule of the worlde, with not only quietnesse, but than-
 kes also of them that were both oppressed and robbed:
 so blinded were they with ignoraunce, the mother of such
 deuotion, brought in by the sayd popish cleargie, by hi-
 dyng in vnknownen tongues and witholdawng of the
 light of Gods worlde, whiche should haue shyned, and
 guided our steppes better. But whan that Christe the
 authoz of that light, as he himselfe, & by his Apostles
 bewrayed the errours of the Iuiſhe traditions by the
 sayd light spylt spaingyng, and withall troubled theyr
 vnitie and conkozde in the doctrine of suche traditions,
 and their quietnesse in their Synagoge so settled be-
 fore: so now the same our sauour in the time by his
 wysedome appoynted (who of his goodnesse would not
 suffer vs selſy strayinge thepe to wader in darkenesse
 of suche errours, nor of his iustice coulede suffer your
 head the Hoſe with his adherentes, to deceiue his peo-
 ple any longer) by the same light of his holy worlde a-
 gayne spzpngyng and shynynge to vs sittynge in suche
 palpable darkenesse, and in the shadow of death, hath
 disclosed, that your head and you, for the mainteinance
 of his and your fathers false traditions, haue obscured,
 hidden, broken, and forbiddē the law of God our hea-
 uenly father, and shynyng before vs hath exhorted vs
 to folow and walke in the sayd light, and hath warned
 vs to forsake both your doctrine and workes of darke-
 nesse. By this occasion is there risen a like schisme be-
 twē you and vs, as was betweene S. Paule and the
 Phariseis, with whom he was brought vp from his
 childehode before. By this occasion of the light, your
 great gayne and riches mainteined by the darkenesse
 of ignoraunce, & deuotion of selſp ſoules deceiued, suffe-

Act. 19. c. 24

rying themselves to be robbed, is decayed: as was the
 gaine of Image makers, thine makers, and other ar-
 tificers of superstition in Ephesus, by the preaching of
 S. Paule. By this meanes is your quietnes troubled,
 your rest interrupted, your good cheare marred, your
 pompe abated, your estimation decayed, and the poke
 of your tirany shake of our neckes. This maketh your
 Romish head & you crye, as you doe, & barke against vs,
 as heretikes, & schismatikes, as did the high priest, and
 other Iuiſhe priestes and Phariseis crye out agaynst
 Christe and his Apostles. This maketh your head and
 you to persecute vs most cruelly, and to adudge vs to
 death, as did your aunient fathers persecute and
 iudge Christ, and his Apostles. If this be to make schis-
 mes, we confesse our selues schismatikes fro you, who
 haue first made your selues schismatikes from Christ,
 and his Apostles. To whom as we doubt not but we
 haue ioyned our selues in the truth of his Gospell, so
 haue you in dede in persecution of vs for professynge
 Christes gospell, and the doctrine of his Apostles, ioy-
 ned your selues with the old Synagoge of Satan, & the
 Iuiſhe priestes and Phariseis, who for the same cause
 persecuted Christ & his Apostles to death most cruelly.
 But if that you coulde with vs embrace the truthe of
 Christes gospell, and walke with vs ioyntly in the
 light of his worde, there should be moze true quietnes
 as well of consciences, as of bodies, moze sincere loue,
 moze godly vnitie, peace and ioy, than euer there was
 woꝛldly quietnesse, loue, and ioy in the darkenesse of
 poperie. Which because you refuse to doe, despising the
 peaceable wayes of the Lorde, you are guiltie of all
 these schismes and troubles, and not we. And so final-
 ly for

ly for this parte of purgation of our selues agaynst
 your sclaudres of schismes and troubles, as by vs ray-
 sed, do we alleadge the effecte of the same parable of
 the stronge man so quiet in his house, vntill a stronger
 then he came, and disturbed him, which Christe our sa-
 mour in lyke sclauder rehearsed for defense of himself.
 If the reader shall thinke that I haue ben tedious in
 answeriing this matter here but touched as it were
 by the way, I trust he will beare with me therein, for
 that M. Dorman as he beganne and finished the first
 face of his booke, with blotting vs by this sclauder of
 schismes, so hath he hitherto continued in the same,
 and applied all his allegations out of S. Cyprian, Ba-
 sil, Hierome, Nicephorus & others chiesly to y purpose:
 & quitteth not in euery other leafe hereafter, impo-
 tunately to reapeate the same: folowynge therein Eckius,
 Pighius, Hostius, and generally all y aduersaries that
 speake of write agaynst vs, who do most vehemently
 and continually burthen vs with the crimes of schis-
 mes and sectes, and of the disturbance of the quiet state
 of the church, and would: at their pleasure termynge
 vs Heretikes, Schismatikes, Huguenotes, Caluinists,
 Lutherans, and Zuinglians. Neither are they conten-
 ted herewith, but do also play with pictures very plea-
 santly, as they thinke, in the whiche they paynte out a
 multitude of suche heretikes or rebellles, as our con-
 siderates or allies, whose opinions we do most abhorre,
 & against whom we continually both preache & write.
 And all this do they, for that they are not ignorant
 that suche, though moste false sclauders, being yet so
 importunately and continually layed to our charge, are
 of muche effecte to offende the mindes of the weake

In fronte li-
 bri ex Au-
 gust. c. 84
 Petilianus.

and simple, and to stirre by their hatred agaynst vs. And therfore they vse suche constant asseuerations for argumentes, as in their scholes they are taught to doe whan thei are destitute of due proofes, which hath also caused me for the simpled sortes sake once at large to answer, and earnestly to repell that false vsuall slander of schismes and troubles laide vpon vs by those, who are themselves most guiltie thereof. For I truste that no reasonable reader will thinke vs to be suche, onely for that it pleaseth the maliciously so to misname vs, and onely to say we be suche: seying their tongues and penne are their owne to vse as they list, and not in our power. For we as we haue no religion but onely Christes, so desire we to be called after his names of none but his, & as to be, so to be named Christians: & beyng Christians we care not to be called heretikes, or heretiques; or schismatickes, or schismatiques: such as in deede our aduersaries be. Thinke they that if we list and had leasure, as they haue, we could not frame an arbor or tre, twise as great as they haue deuised? Would not the Popes with their triple crownes, crosse keyes, and crosse swordes, wherof sundrie were heretikes: the fatte sedde pponkes, and leane faced friers, the nyce pannes, the scelle sp; Johns soule priestes & other, with their diuersities of schismaticall names chosen to themselves, Christe and his name beyng for, taken, with the diuersities of apparell, of cowles, collops, meates, church seruice, rules of lyfe, and infinite moe diuersities; with the Popes bulles (wherby such sectes were either founded or confirmed) displayed bannerlike vpon the seuerall armes and branches of the tree, wher such sectes shall seuerallie sitte: would not,

thinks

I thinke you, this geare furnishe the sayd trée farre moze fully and truely to, than is *pp.* Stapletons *Staphilus* fourged plante, in the whiche he hath placed suche as are to vs mosse straungers, as nerte of our kynne and bloude: whereas I am sure, that the Pope can make no exception to any one of this shamesfull rable, why he should not be placed in the arbor of Popish schismatikes? Wherefoze I conclude that your crime of schismes most falsely layde to our charge, may most truely, iustlye, and plentifullye be reuerfed vpon your owne heades.

Dorman. fol. 7.

But to procede. For the estate of the Iues, god by his seruant NoWell. moses did so provide, to take away schismes that apou the doute- Borouved
full wordes of the lawe might arise, that he appointed them a of Pigh.
place to resort vnto, and a iudge to sice vnto, in all such ambi- Hierarch.
guities and doutes. For so is it written in the booke of Deutero- lib. 4. ca. 3.
nomium. And shall we not by good reason thinck, that he fol. 149. b. c
hath provided as well for his church? except we will say, that And Hosius
he hath byn lesse carefull of it, then he was of that. VVhich lib. 2. cōtra
must necessarily folow, if he prouyded for them one chiefe iudge, Brentium,
to haue recourse vnto in hard and doutefull questions, and to w fol. 59. a. b.
hauing no lesse, yea farr much more neede then they: he lefte
either at all none, or many to make the matter more doutefull.

NoWell.

Concernyng this place of Deuteronomiū alledged Deuter. 17.
by *pp.* Dorman, these circumstances are to be noted: b. 8. Ascēde
First that, that high priest must be in a the place which ad locum,
God hath chosen, whiche they can neuer proue to be quē elge-
Rome, moze than any other byshoppes sē. Secōdarily rit Dñs.
this priest must be of the bLeuiticall sozte, whiche the b. 9. Veni-
Pope doth derie himselfe to be. Thirdly the place is cūque ad sa-
doubtfull cerdotes

Leuitici
geocis, &
ad iudicem
qui fuerit
in illo tē-
pore.

c
c. 10. Et fa-
cies quod-
cūq; dixerit
qui præsūt
loco &c.

d
c. 12. Nolens
obedire sa-
cerdotis im-
perio, ex de-
creto iudi-
cis morie-
tur.

e
c. 10. Facies
quodcūque
dixerit &
docuerint
te, iuxta le-
gē eius.

f
A. 13. a. 3.

g
A. 4. d. 18.

doubtfull whether the wholle determination sh^d per-
teyne to one, or to many: for it is w^riten, *h* shalt come
to the p^riestes of the Leuiticall sort, and thou shalt do
whatsoever they say, and thou shalt solowe their sen-
tence. And againe: He that will not obey the p^riest, let
him die by *h* decrē of the *d* iudge: so that the iudge of
the nation seemeth in this case to haue to do soynally
with the p^riest. Fourthly it is requisite that the sayd
p^riestes or p^riest sh^d teache, or iudge accordyng to the
law of God, and not at his owne pleasure; as the old
translation hath in that place: agaynst *h* which though
Bighius, as I haue noted, do quarel, yet it is certen if
the high p^riest do agaynst the lawe of God, both doth
S. Paule threaten vnto him Goddes vengeaunce: and
S. Peter also & S. John *h* Apostles, called befoze the
high p^riest, and commaunded not to p^reach any moze
in the name of Iesus, for that this last condition of co-
maundynge after goddes lawe, was here lackynge; vnto
say: *An iustum sit in conspectu Dei vos potius audire q̄ Deum,*
iudicare &c. That is to say: Iudge you whether it be
right in the sight of God to heare you, rather thā God:
for we can not but speake the thinges whiche we haue
sēne & hearde. Thus answered the apostles. And nei-
ther did the high p^riest himsele, nor any of the scribes
or Pharisies p^resent, for that disobedience, charge thē
as guiltie of death. These thinges well cōsidered may
easely informe the reader, that the popes tyrannie to
say & do what he liketh, can not be grounded vpon this
place: and that if the Pope or any creature do com-
maunde agaynst gods w^rorde, he may and ought to be
disobeyed therein. And that therfore both Bighius and
Drizman haue in vaine alleadged this place for any
suche

suche supremacye as the Pope claymeth. And further
 whatsoeuer M. Dozman, either out of Deuteronomisti,
 or any other place of Scripture, doth vntreuely applie
 to the proue of the supremacye of one head, to witte, &
 byshoppe of Rome: the same doth S. Cyprian, M. Doz-
 mans owne vsuall witnes, euerywhere alleadge for &
 proue of the superiouritie of euery bishoppe in his owne
 diocesse, and for the obedience due vnto him there. He
 doth neuer apply it, as doth M. Dozman, to the supre-
 macie of one byshop ouer all other, but rather agaynst
 such supremacye of one. And it agreeth very well with
 the estate of the Iues, that as they beyng one nation
 had one chiefe priest, so is it good likewyse that euery
 christian nation haue their chiefe priest or byshop. It
 agreeth not, that because the Iues one nation had one
 high priest to gouerne them in doubts, therfore all na-
 tions throughout & world should haue one high priest
 ouer all other. For not only the vnlkelyhood betwene
 these two, but the impossibilitie of the latter is most e-
 uident. But now let vs heare S. Cyprian in his epistle
 to Rogatian⁹. *Habes (inquit Cyprianus) circa huiusmodi homi-* Lib. 3.
nes præcepta diuina, cum Dominus deus in Deuteronomio dicat: Et epist. 9.
homo quicunque &c. Thou hast (sayth S. Cyprian to Ro-
 gatianus his felow byshop in Afrike) concernyng such
 men (to witte disobedient, as was his deacon) the com-
 mandementes of God, wheras the lord God in Deu-
 teronomie doth say: And what man so euer shall be so
 proude, that he will not heare the priest or iudge, who
 so euer he be in those daies, that man shall die, and all
 the people shall feare, and shall doe wickedly no more.
 And we may know that this voyce of God proceeded
 with true and great maiestie, to honour and to auenge
 his

Deuter.
cap. 17.

his priestes, by the horrible destruction of Choz, Ma-
 chan, and Abyzon, who rebelled against Aaron. Thus
 say S. Cyprian: where you may see y^e bothe this law of
 Deuteronomiu, the example of Aaron, the estate of the
 Iustice church, and all other places of scripture falsely
 wrested by D. Hardyng and M. Dozman to the p^{ro}ofe
 of the supremacie of one, to wytte, the byshop of Rome,
 are by S. Cyprian (who died an holy martir, and is no
 doubt a saynte in heauen) applied to the mayntenance
 of enery bishops authozitie in his owne diocesse, and
 the obedience there due vnto him. And note withall
 that S. Cyprian sayth that this and like places of the
 scriptures, apperteyne to the honour of Gods priestes:
 he sayth not, to y^e honour of one high priest, head ouer
 all other. May he confesse in the beginnyng of this
 epistle, that Rogatianus did but of curtesie, and not of
 duitie referre this mattier of his disobedient deacon by
 complainte to S. Cyprian (though he were the Metro-
 politane of Afrike, beyng byshop of Carthage y^e chiefe
 citie therof) and graunteth that Rogatianus by the
 bigoze of his byshopzike, and authozitie of his chayze,
 had power to order the mattier himselfe: and soz the
 bigoze of this Rogatianus byshopzike, and authozitie
 of his chayze, & consequently of all other byshopzikes,
 and byshops chayzes, doth S. Cyprian alleadg these
 and all other places of scripture, falsly detozed by the
 papistes to the see of Rome, and S. Peter his chayze
 there, as they call it. S. Cyprian alleadgeth the same
 place of Deuter. cap. 17. & al such like, soz his owne au-
 thozitie, agaynst Pupianus dyspyssing him beyng by-
 shop of Carthage, whom S. Cyprian chargeth to tras-
 gresse this law of God of obeyng the high priest; soz
 that

Lib. 4.
 epist. 9.

that he maketh himselfe, *Episcopum episcopi, & iudicem iudicis, ad tempus à Deo dati*, a byshop ouer the byshop, & a iudge ouer the iudge, appointed of God for the time. Whiche is the very propertie of that false vsurper of Rome, who maketh himselfe head byshop ouer all byshops, and head iudge ouer all iudges by God in euery their iurisdictions appointed to be obeyed of all theyr owne flocke, and not to be vnder a soaigne vsurper. And as he doth by S. Cyprian his iudgement transgresse this goddes lawe in makynge himselfe iudge of the iudge by God appointed, so doubt I not but the iudgement of the sayd lawe, he shall die the death, will light vpon him for this his pride, arrogancie, and tyrannie ouer his brethren and equals by goddes law. And though such horrible Luciferia pride & other wickednesse vnspcakable, as is in y^e Pope, seeme to be reserved to gods euerlasting iudgements, for y^e no worldly penaltie can be sufficient for such desertes, yet doth God in our dayes, not longe before the comynge of his sonne to iudgement, denounce the same most manifestly, and as it were peremptorily to him and his.

Dormans. fol. 7.

*Lib. 3. de
Theologia.*

For I remembre a saying of Gregorius Nazianzenus. Vbi nullum est imperium, nullus ordo, vbi multorum, ibi seditio, vt & sic nullum imperiū nullus ordo existat. Vtrumque enim eodem absurditatis perducit. Vvhere is none to rule, there is no ordre: Vvhere manie rule, there is sedition: so that after that manner of gouernement also, there is no gouernement, there is no ordre: for bothe to haue none to rule, and to haue many, leade vs to hyke inconuenience. How shall we then say, Diligit dominus Syon super omnia tabernacula Iacob: Our lord loveth syon above all the tabernacles of Iacob?

Nowell.
Borrowed
out of Pi-
ghius
Hierarch.
lib. 2. cap. 3.
fol. 67. d.

✠

Nowell.

Norwell.

You may note that *Sp. Dozman* hath a good memorie, who can and dare without the booke rehearse to vs sentences out of doctours for his purposes, and publish the same to the world: and boldly in the steele of one God governing all, (for of him speaketh *Paxianzene* in *q* place) to dash vs in the teeth with one Pope to govern all the church. I would *Sp. Dozman* had enlarged his memorie somewhat to a few wordes of *Paxianzene* going next before, & making all the matter most plaine: whiche *Sp. Dozman* therefore of purpose to blinde the reader hath omitted, such a threelode memorie hath the man. The wordes of *Paxianzene* confuting two false opinions that men had of God, are these: *Prima opinio nullum Deum, nullum Dei imperium: alia Deos multos, & cuiq; suum imperium statuit &c. sed ubi nullum est imperium, ibi nullus ordo &c.* That is to say: the firste false opinion of God, is that there is no God, no gouernance of God: the second, that there are many goddes, and that euery of them hath his gouernance by himselfe. But where no rule, is there is no order: where many rule, there is sedition. These are *Paxianzene* his wordes agaynst those that thinke that either there is no God, or many goddes: whiche *Sp. Dozman* out of his memorie reporteth as spoken agaynst those, who would haue no pope, or many popes. But you see it is not god trustynge to *Sp. Dozman* his memorie, who doth so readly without booke alleadge thinges neyther with vs, nor with himselfe, but alltogether impertinent to the purpose. Nowe if *Sp. Dozman* list transfer the sentence from God, gouernynge all the worlde, to men vnder him ruling in the worlde, & would thereof frame vs this argument: *Paxianzene* sayth

sayth, there is one onely God who governeth all: Ergo
 there must be one onely Pope or head byshoppe to go-
 uerne all the Church: I denie the argument: & affirme y
 it coloweth no moze, than that there must be one onely
 Emperour to gouerne all y worlde. And to bragge som-
 what of memoze to, as sp. Dozman doth: I remembre
 y sp. Dozman himselfe hath alleadged, y for auoyding
 of confusion in the worlde, every kingdome, every coun-
 trey, every cite, every companie of men must haue an
 head to rule them. Wherof I inferre, y for auoyding of
 schismes, & erplicitis of doubttes, every church of every
 countrey & diocesse ought to haue an head, & a iudge to
 resort vnto. And as there is no cōfession in y worlde nor
 discorde, for y sundry partes of the worlde haue sundry
 ciuill gouernours, as is mozte necessarrie y they haue, &
 is by God & by y scriptures declared to be so appointed: Ecccl. 17.
 so is there no discorde, y seuerall churches haue seuerall b. 14.
 bishoppes to their heades, but is mozt necessarrie for all
 god orde so to be. And so is y sentence of. Nazianzeno
 generally taken, nothyng against the gouernaunce of
 seuerall byshoppes in seuerall diocesses: no moze than
 it is against the ciuill regimēt of seuerall gouernours,
 in seuerall countreis. For as it is apperteyning to God
 onely, and to our sauour Chyiste his sonne, by their al-
 mighty poluer and wisdomē to gouerne all y worlde,
 and all the church: so is it enoughe, and to muche for
 any one mā well to gouerne a litle parcell therof. And
 so to returne to Nazianzeno his sayinge: *where is no
 rule, there is no ordre: Trueth it is: but where one byshop
 as one head, is in every diocesse, there is summe rule:
 therefore there is summe orde. Vwhere many rule, there
 is sedition: it is true, if many magistrates haue equall*
E
rule

Ecclesia. 17.

rule in one common wealth, or if many ecclesiasticall persons haue equall authoritie in one severall church, it is like to their phantasie, who would haue many equall goddes to rule the world. But one severall ruler in one severall dominion, one severall byshoppe in one severall diocesse, doe resemble one God rulyng one whole world, & one Christ rulyng one whole church, so well as earthly creatures may resemble the heavenly creator. But one earthly man by governing all the whole world, or the whole church throughout the world to resemble God or Christ, is a presumptio unheard of, but onely in the Pope of Rome. Let therefore severall rulers and bishops holde themselves contented with severall dominions and diocesses, according to gods ordinance. For it is false that suche severall rulers in severall places doe cause sedition, and it is proved false by the evill government of divers rulers in divers countreys, for so it standeth for the most parte throughout the world at this day. Wherefore M. Dozman and M. Hardyng may as well say that the world is seditiously governed by divers princes, as the church by severall byshoppes. But as Payamene never dreamed of one Emperour over all the world to avoide sedition, though he teacheth there is one God: no more did he, though he teache one Christe, yet ever dreamed of one onely head byshoppe or Pope, over the whole church throughout the world to avoide schismes, as dreaming M. Dozman phantaseth, and thinketh all men that be awake, to dreame too, as he doth. He speaketh further in his sleape, and saith. How shall we then say, Our Lorde loveth syon about all the tabernacles of Jacob? What this doth meane, or to what purpose it is,

I know not. And I beleue *pp.* Dormā, whē he waketh (if euer he wake) can not tell himselfe. For Pighius out of whom he borrowed it, is asleepe, and neuer will wake to tell his dreame.

Dorman. fol. 7.

There is no dout therefore, but that Christ hath provided for his church, which he redemed so dearely, as wth the xpcē of his own most precious blood, a iudge and chief ruler, to end and determine so many controuersies, as he knewe should molest and infest the same. They can not say, that as aduersaries, and byck ageinst this trueth, that this which I alleage, was in the old lawe, and in a shadowe, that these daies and this tyme requier other manners. For that argument hath ther english apologie soluted, and pronounced that so to saie, *wer plusquam ridiculum*, seying there was then, *idem deus, idem spiritus, idē Christus, eadem fides, eadem doctrina, eadem spes, eadem hereditas, idē forus, eadem vis verbi dei*, the same god, the same holy gost, the same Christ, the same faith, the same doctrine, the same hope, the same heritage, the same couenant, the same strenght of gods worde.

No^{well}.

Borrowed

out of D.

Hardinge,

fol. 82. a. &

93. b. And

Pighi^e Hie-

rarch. fol.

155. a. 196. d.

235. c. 318. d

& multis

locis.

No^{well}.

pp. Dorman is so mightie in reasonynge, and hath so many and so good groundes, that he is full of conclusions as you see. We graunt Christ hath provided for his church so dearely bought & beloved of him, as well as he did for the Iues, and better too. For wheras they had but one chiefe bishoppe for their inhole nation; he hath by the ministerie of his Apostles, provided every greate citie, every diocesse of suche an one, that they may be the better gouerned, and lesse payned to trauel farre for the decission of their doubtles and controuersies. Wherfore in these poyntes we make no excep-

tion to your olde shadow, nor require no new maners. But as they and wee haue one God, one spirite, one Christe, one faith, one doctrine, one inheritance, and so forth, that so in like manner therbe one like ecclesiasticall regiment, that enery one diocesse, countrey or nation haue in like wyse one byshop to be their iudge and determiner of doubtles, as had the nation of the Iues. But *sp. Dozman* dealeth not truly with the Apologie. The Apologie declareth that the church of God was much obscured, & brought to a small number amongst the Iues: and it sheweth that it hath in like wyse also been obscured, & brought to a smal numbze amongst Christians. The aduersaries of the Gospel, who are the corrupters therof, & woulde haue no corruption nor decay of the church now noted or happen; say: although the church of God was obscured, and brought to a litle numbze in the old law, and in the shadow, & figure, when nothing was perfect: yet can it not be so in the time of the gospell, the time of grace and perfection, &c. The Apologie replieth: that defence can not serue, for there was the same God, the same spirite, the same Christe &c. than, as is now: and therfore as the church decayed then, so may it, and hath it decayed now. *sp. Dozman* handleth the matter as though he coulde proue by the Apologie, that because there was the same God, the same Christ, the same holy ghost &c. in the Iuise church, as is now: therfore must there be one head bishoppe ouer all the christian church dispersed throughout the worlde, as there was one head bishop ouer all the Iues. Whiche foloweth no more, than that we must haue circumcision now, for that the Iues had it than. Unless *sp. Dozman* thinke he maye mingle in *leno ingentum*, thynges

thynges most impertinent together : & pꝛoue quilibet,
ex quolibet : all thynges of euery thyng, at his pleasure.

Dorman. fol. 7.

But yet this I protest, that upon the auctoritie of ther apolo-
gie (which with me is in that conceit, that it is with all honest
and learned men, that is to say, taken as in deede it is, for a far-
dle of lies:) I am no whytt the bolder to reason thus.

Nowell

Heare is at once a protestation, and also a confuta-
tion of the Apologie. For other confutation or answer
to it than this & such like, as you shal heare hereafter,
haue they not hitherto made. Wherefoze as iustly
might we challenge al the whole cōpanie of Papistes,
beyng at so good leysure as they are, & they haue not
hitherto answered þe Apologie so long abroade in their
handes, as we are blamed of many, for þe your booke
lately set forth are not forthwith answered. It is a
pleasure for M. Dorman to shoute at rōuers, & to range
as he list in rālyng here & there, & to call the Apologie
a fardell of lies. But it is not so easie for M. Dorman
nor M. Hardying to answer it pithily, to þe satisfiying
of the learned readers. Which neither they bothe, nor
their whole Romishe cleargie shall ever be able to an-
swer to any purpose. But I may iustly reply to M.
Dorman as þe truthe is, that this his booke is nothing
els but a fardell of lies, and ragynge raplynges pack-
ed together, as I trust I haue in deede notified to the
discrete reader for that is passed ouer of it hitherto,
and doubt not of lyke successe in the rest. And I thinke
that all honest and learned men in deede, will so much
more like the sayde Apologie, whan they shal vnder-
stande that it so muche mislyketh M. Dorman, and o-
ther

ther of like honestie and learning as he is.

Dorman, fol. 7.

But because I haue perceyned, that god in that people, in their lawe or priesthood shadowed our vtrovs, like a cunning worke-
man the whole forme and proportion of his church, as witnes-
seth S. Paule. *Lex vmbra habet futurorum bonorum non* Hebr. 10.

Nowell.
Borrowed
out of Pi-
ghi^s Hie-
rarch. lib. 2.
cap. 3. fol.
65. c. And
out of Ho-
sius contra
Brët. lib. 2.
fol. 65. b.

ipsam imaginem rerum, The lawe containeth a shadowe of
the good thinges to come, but expresth not manifestlie the truthe
of thinges: therefore I thought I might well reason from the sha-
dowe to the body, from the resemblance and image, to the truthe
thereto answering. From the whych kinde of reasoning, S. Paule
sometimes abstained not, as when he laboured to proue, that the I. Cor. 9.
lawe of the gospel would beare, that they whych preached the
gospel should liue thereby: he reasoned after this sort. *Nunquid*
secundum hominem hæc dico? speake I this as a man? that is
so say, proue I this by wordly reasons? An & lex hæc nõ dicitur Deuter. 25.
Sayth not the lawe so too? and so goeth he forward, and proueth
yt by this text of the olde lawe. Thou shalt not moosell or binde
vp the mouche of the labouring Oxe, as though he should haue
saide: it was so in the shadow, therefore yt must be so in the
body and in the truth signified by that shadow.

Nowell.

You take to muche payne M. Dorman, to proue that
you may lawfully with S. Paule alleadge out of the
olde testament, for the proue of god causes, as he dyd.
We blame you not for that you alleadge out of the olde
testament, but for your guilefull, and vnttrue applica-
tion of places of the olde testament, and of the doctours,
to suche purposes as they apperteyne nothings vnto at
all, nay are most contrarie to the same. Haue I proued only
by reason saith M. Dorman, and by examples of common
wealthes that there must be one head ouer all Christes church:

Haue

Haue I affirmed this because S. Cyprian, S. Hierome, blessed and holy Leo saintes in heauen now, so sayd: saith not the law so too? So forsooth **D.** Dorman: you haue neither proued it by reason, nor by examples of commen wealthes: for both all reason and all examples be agaynst you, and do proue and declare that euery particular kingedome, dominion, citie, and companie haue their seuerall gouernours, and not all the worlde one earthly gouernour. **S.** Cyprian, **S.** Hierome say not so, but cleane contrary to your saying: to witte, that euery diocesse, euery prince ought to haue his peculiar byshop to gouerne it. And as for blessed and holie Leo, though he be by you adourned with a double epitheton (where **S.** Hierome, and **S.** Cyprian muste be content with a single **S.**) though you put to the thyrde title tw, in worshipp of the thre circles in the Popes imperiall mitre, yet haue I alleadged sufficient cause why he can not serue your turne. And as for the law, it likewise sayth agaynst you: and your owne witnesse **S.** Cyprian testifieth that it speaketh agaynst you, for the equall authoritie of euery byshop in his owne diocesse, & therefore overthroweth your supremacie of one head bishop ouer all. And the lewdenesse of your collection, that because one nation had one head byshop, therfore must all nations haue one head byshop ouer them, is besides so manifest, that it needeth no confutation.

Now concernyng your shadowes of the old law, from the which, you pretende, you do with **S.** Paule reason to the truth therby figured: I woulde you and all other aduersaries of the truth woulde do as you say, but you haue done otherwise: for you do not with **S.** Paule, but with **B.** Bighius and **H.** Hostius vse this place: **P.** Pighius lib.

S.

not 2. Hierarc.

cap. 3. fol.
65. c. Hosi
lib. 2. cōtra
Brentium.
fol. 58. b.

Hieron. ad
Demetria-
dē. & ad
Nepotianū.

not bynyngyng vs by shadowes to the trueth, as did S.
Paule, but by your shadowes of ceremonies you haue
darkened the truth, and brought vs quite away from
it. You haue of Christians made vs Iues, & your selues
of ministres of the gospell, haue you made Iuishe and
Aaronicall leuites. You haue on Aarons robes, you
vse his gestures, you haue brought in his incense, his
censers, his altars, his candels, his candlestickes, his
belles and his banners, his golde and his siluer into
the seruice and temple of God. Of the whiche than be-
gynnyng, S. Hierome in his time muche complained.
And would to God you had done no worse, than thus
made vs & your selues altogether Iuishe, by your sha-
dowes imitating and counterfaytynge the olde law: I
woulde ye had not also, by bynyngyng in of Idols, by in-
uocations of dead men, by your charmes and witche-
craftes, contrarie to all gods law, both olde and new,
made vs altogether moste wicked ethnishe Idolators,
and withall made a marte, and set a sale all this your
religion, therby to robbe selle Christians, both of their
witte and money, yea and of their soules health too,
whiche is most of all: as it is euident to all the world
you haue done:

Dormar. fol. 8.

Thus ye see good readers, that I may say wyth S. Paule, haue I
proued onely by reasons fetched from the doings of men, by exam-
ples of all common wealthes and societies well gouerned, that in
Christes common weale there must be also one to rule? haue I affir-
med this because S. Cyprian. S. Hierom. blessed and holy Led so sayd
who yet were while they liued here but men, although now
saintes in heauen. Nunquid non & Lex hæc dicit? sayth not
the law so too?

No well.

Nowell.

You haue hearde M. Dozmanns reason: and you vnderstande besides their one heade, placed by the same ouer the whole church, by what reason we are come to the haung of altars, belles, banners, candels, plenty of golde and siluer in Gods seruice, and temple: by what reason our byshops haue copes, albes, tunicles, and mitres, for so had the Levites, so had the highe priest in the shadowe, so must it be now in the bodie, in the truth, in our church. And this reason I thinke M. Dozmann liketh as well as the former reason for the one head: and reason it is he should so do. But now to procede with M. Dozmanns reason from the shadowe to the bodie, from the figure to the truth, from the Iuishe church, to ours. In the Iuishe church all the people, a men, women, and childzen had the scripture in a language that they did well vnderstande: the Levites and priestes in the Iuishe church^b had wiues and childzen: in the Iuishe church there were no images: ergo it must be so now in our church. For God like a cunning workeman in that people, in their law, and priesthoode, shadowed out vnto vs the whole forme, and proportion of his church now: it was so in the shadowe, therefore it must be so in the bodie, and in the truth. These be your owne words M. Dozmann. To procede: May it be proued by reason onely, that they, who are bounde to obey Gods lawe, ought to vnderstande and knowe Gods lawe: doth not the law say so too? May it be proued by reason onlie that ministers of the church may haue wiues? May not one reason with S. Paule. Qui nō potest continere &c. Et, Vniūsq̃ue propter vitandā fornicationē habeat suam. Nā melius est nubere quā vri. That is to say: he that can not containe &c. And, Let every mā for the auoyding of

Exod. 24.

b. 7.

Deut. 31.

c. 12. 13.

b

Exod. Le.

uit. Deut.

per totum.

Exod. 20. &

in finitibus locis.

cis.

Deuter. 31.

c. 12. 13.

1. Cor. 7.

a. 7. b. 9.

A REPROVE OF M.

fornication, haue his wife: for it is better to mary,
then to burne. doth not the lawe say so too? May it be proued
by reason onlie, that images ought not to be in the tem-
ples, and that men whiche haue life and reason, ought
not to bou and stoupe to insensible blockes, or stones?
doth not the lawe forbidde it too? If you will denie my ar-
gument, I thinke you will, yet I trust you do against your
owne wordes and soyme of reasonyng. And god sp.
Dorman asple me of this doubt, how this argument
of yours holdeth, As it was in the shadow, so must it be in the
bodie also: but all the Iues had one head priest, Ergo all christians
must so haue also. Why this, I say, shoulde holde, and not
the other, I woulde gladly learne the reason of you, at
your leysure: if there be any other reason than this,
that you may take of shadowes what ye list, and leane
and refuse what ye list, and as pleaseth you, without
all colour or shadow of reason or truth, that ye may be
the children of your Romishe father the Pope, who as
was befoze prophesied of him, in his owne canon law
sayth: that *Papa est pro ratione voluntas*. With the Pope,
will standeth for reason: and so doth it with you all in
all thinges likewise.

Exod. 20.

Non facies

non colas.

Daniel. 11.

f. 36.

Clemēt. in.

lib. 3. tit. 13.

& lib. 5. tit.

10. cap. 4.

glossa in

verba (volus

m^o & velle.)

Dorman. fol. 8.

But here I knowe our aduersaries will say that these proofes
nede not, to proue that Christes church must haue a head, and a
iudge to ordre and determine doubtfull questions, whiche happen
amongest vs, and whereof the worlde is now so full. For that wil
they say, they know as well as Cyprian, Hierom, Leo, or any of
them all, although they will not admit the same iudge or the same
head that they doe.

No well.

Out of D.

But what head thinck you good readers appoynt they to gouern
christes

christes church here in earth? what iudge to determine contro-
uersies? Forsooth the head of the church they saie (wherein we
finde no faulte but say the same our selues) is Iesus Christ, and the
iudge of all controuersies arisinge therein: they call the scriptures.

Hardinge,
fol. 81. b.

Apolog.

eccl. An-
glic. fol. 8.

Nowell.

Although you question with the reader, as meruel-
lyng at þe straungenesse of our head, yet are we bounde
to you that you finde no faulte with vs, that we say,
Christ is our head, as in deede he is þe onely head of the
catholike or vniuersall church of all places and ages,
and none but he alone neither in heauen nor earthe,
whatsoener you say to the contrarie. That you do
thynke it so straunge that we call the scriptures the
iudge of all controuersies, we meruell not, seying you
solow your owne phantasie in matters of Religion di-
rectly agaynst the scriptures. But what soener you do
or say, we say and beleue that the worde of God and
of our Sauour Christ ought to be iudge here betwene
vs in our dayes. For it shall iudge bothe you and vs
to, in the last greates day: accordyng to the sayinge of
our sauour. *Qui spernit me, & non accipit verba mea, ha-* loan. 12.
bet qui iudicet eum. Sermo quem locutus sum, ille indicabit eum 8. 48.
in nouissimo die. That is to say: he that despiseth me, and
receiveth not my wordes, hath that shall iudge him.
The worde which I haue spoken, that shall iudge him
in the last day. ¶ Dorman, abyode the contempte,
that you may escape the iudgemente.

Dorman. fol. 8.

Here suffer me a littell I beseeche you to shake these maskers
owte of there cloutes, and to make open to the world ther great
disimulation and sottelty, whereby vnder the name of Christ
and his most holy word, so glittring at the first shewe in the eyes

of the simple, yea perhappes of some of the wiser sorte also, that it is to be feared lest yt striketh them blinde altogether: they seme to haue purchas'd to them selves a double benefite at once: first, greate credit by pretending, and vsing, nay rather abusing, the name of Christ and his word: next a great securite, both for their owne persones, and also for all such dyabolically hidden doctrine, as they or any other heretikes byst to utter. VVhilst on thone side, they take them selves to be out of all check of man, and maie be controlled of none, as they saye: but of god onely: & so as if he let them alone till that time that they thinke he will, then bid thei vs let them shifte for them selves, their shall haue time enough, in the next season to preache, and teach without controllment: what they list) and on the other side, whilst by prouoking to the scriptures as ther iudge, they thinke them selves to stand upon a surer ground: seeing they are already with themselves at a point, to receiue no other interpretayon thereof, then shall make for their purpose, and they also see, that amongst so many heresies as haue hitherto troubled the church of god, there was neuer yet any one so horrible and abjurd, that the author thereof hath not by this meanes, in his owne iudgement, by right well, able to sighten and defend.

Nowell
Borrowed
out of Ho-
sius contra
Brët. lib. 3.
fol. 173.

Nowell.

Hold not the man for Goddes sake: he seemeth to phantasie that he is playing his parte in the stage, and will by priuilege of his office vnuisour & vncafe some of his play felowes to make spozte, & to moue laughter. But where he calleth Christ and the scriptures our cloutes: I woulde he wist, woe reioyse of those cloutes as muche, as doth M. Doyman, either when he is in a glorious golden cope, with a payre of glitteryng gylte censers in his handes, presumyng and withall worshipping a golden God, no holier, nor wyser than the golden calfe: or when he is in his robes on the scaffold,
and

and playing his part in a Christmas game: and I trust
 he shall sooner reueit himself againe in these his royal
 robes, than plucke vs from Christe our head, and from
 the scripture our lodge, whych he calleth our cloutes.
 Good reader meruaile not that I answere this mery
 man, thus rufflynge in his maskes, after this maner,
 but weigh, I pray the, his wrytynge from this place
 forwarde, where he prayeth that he be not holden,
 and marke what a shetode shakynge he maketh, spe-
 cially for a whole lease and more, next after folowing.
 Where you say, Oo. Dozman, that you blinde the people
 with glittering showes, you do obtey to vs your owne
 crimes. It is you papistes, who, by your glitterynge,
 glorious, maskynge garmentes, and other costlie & fine
 furniture, as copes, vestmentes, gilted crosses, candle-
 stiches, dead mens, and often, dead beastes bones bur-
 nished over with burnynge golde, by your ceremonies,
 your missalrulle, your belles, banners, & other bables,
 haue betwitched, and strikē not onely the simple, but a
 great many of the wiser sorte also, starke blinde and
 deaffe too: y^e neyther they can see any thyng of Christe
 they, shal our, nor heare and vnderstand ought of his
 most holy word. And you haue compelled them in the
 steede of sincere and spirituall worshippe of the true
 God, with you to put all religion in outwarde & dumbe
 ceremonies, the selfe weak and wretched elementes
 of this worlde: and not to regarde the God of theyr fa-
 thers, but in steede of him to honour the god Maxim,
 and to worshippe a God, whome their fathers did not
 know, with glitteringe golde, siluer, pfectous stone, &
 other pfectous thinges, in place of true vnfained faith,
 and a pure hart. With what securitie we do vicer the
 truth

Galat. 4.
 b. 9. Infir-
 ma & egena
 elementa.
 Daniel. 11.
 f. 35.

truth forbidden vs by you, as it was to Christes Apostles by the highe Priestes and Phariseis your forefathers, all persons in England replenished of late with our captiue bodies, all market places and other moze viler sprinkled with our bloodde, shedde by the cruellest kinde of death that the Deuill the homicide your great graundfather could deuise, both plentifully testified to the whole worlde. And the mosse parte of vs losinge our lynes together with all worldly hope, by death moze dreadfull, than is vsuall either to felons, myrtherers, or to mosse savage and noysome wilde beastes, might geue you to vnderstande, yf you would consider, that it is no newe sangled appetite, or lust of utteringe errours, or hope of worldly gayne, that doth moue vs to preache agaynst your heresses and superstitions: but euen the same more necessitie of conscience, which in like case enforced the Apostles, likewise forbidden vpon paine of death, to preache: who made answer, that it was moze reason to obey God, than man, and that they could not chouse but teach those thinges, which they did knowe certeynly to be most true. And the same answer we make to you: for the which you will suffer vs to haue no securitie in this life.

Concernynge the Scripture and the sense thereof, the reader may in a like case consider. Whereas there was a controuersie betwene the Apostles and the highe Priestes, Scribes and Phariseis, about the interpretation of the Scriptures, touchynge the true Messias, by the which Scriptures the Apostles proued y Christ our Sauour, whome they had crucified, was he: but the high Priestes & Phariseis by their interpretations attempted the contrary, and would not haue suche a

Act. 4. d. 13.

Act. 4. d. 20

Nō possu-

m' non lo-

qui quā vi-

dimus &

audiuimus.

poze and abient man, as to them and the worlde it seemed that Christe was, to be they: Pelmias. Now had the Apostles (as M. Dozman, me thinke, thinketh it reason) leuyng the Scriptures in this case most plaine, referred the mattier to the interpretation and determination of the high priest and his consistorie: we might at this day with the Iues haue looked yet for a Pelmias to come, and should with them haue lacked, to our better damnation, the Saviour of the worlde Jesus Christ the sonne of God, who is at this day to them, by reason of such their interpretations, the stone of stumbling, and the rocke of ruine: but to vs, who doe beleue in him, he is become wisdom, and righteousness, and sanctification, and saluation. And as there was then a controuersie between the Apostles, and the high priestes, whether they had vniustly or iustly slaine that righteous one and innocent Lambe of God, and no reason it was, if the murtherers themselves should be iudges, being not onely accessaries, but the principall parties to the murther: so there being now risen a controuersie betwene vs and you, about the true religion of the same our Saviour (whiche how shamefully you haue with your traditions corrupted, even as had your forefathers the Phariseis before corrupted the law of god, he that hath but halfe an eye may well see) you thinke it reason yet that you, who are the corrupters, & therefore parties, should be iudges therein also, and specially your chiefe and most high priest the Pope, the poble and sinke of all these abominations, and therefore most guiltie of all other, and consequently moste vniuste to be the iudge therein. And yet M. Dozman will needs haue him the iudge, and the worde of God so

Esa. 8. c. 14.

Rom. 8.

8. 33.

1. Petr. 2.

b. 6. 7. 8.

1. Corint. 1.

d. 30.

indifferent to all men, and partiall to none, relected. And why relected, I pray you? Forsooth for þe we may by the Scriptures defende (as you say) what errour we like: as though that you may not by the iudgement of the Pope, and by your owne iudgementes vnder the name of the church, farre more easilie, as you haue brought in, so also mainteine and defende all errours and superstitions. Is not the pope more partiall to himselfe, and you his papistes, than are the scriptures to vs? Wherefore it were as good reason, that Anas and Caiphas should be iudges, whether they themselves had doone iustlie and righteously, or wickedly and murderously, in sleayinge Christe, as that your pope, or you, the corrupters of true religion, should be iudges, whether in so doyng you haue done well or no. If it be no reason (as the proverbe goeth) to aske whether one be a thiefe or no, of his fellow: much lesse reason is it to aske the same question of himselfe, seeinge it is certaine that he will not bewraye himselfe. But the aduersaries of the gospel deale thus with vs: the pope and all his clergie, beyng guiltye of manie heresses, corruptions of religion, and false superstitions, and thereof accused, doo assemble themselves together in a councell, in the whiche nothinge may be moued, much lesse determined, but suche as pleaseth the pope himselfe: there is enquire made of vs (who doo accuse them thereof, and offer to proue it) and there vnhearde, and vnseene, we are condemned of our aduersaries (who will needes be our iudges) as false accuseys, schismatikes, and heretikes also, for that we are against them, who are (as they say) the church. You will say, we might be hearde if we woulde, for they

Pighius
Hierarch.
lib. 6. cap. 1.
fol. 275. b.

they call certeine of all Chyſtian realmes to theyr coſſelles. How we are called, and how we may be heard, let John Huſſe, called by the Emperour Sigismunde his ſauſe conducte vnder his great imperiall ſeale to the counsell of Conſtance with Hierome of Prague, (who both were, contrarie to the ſaith geuen them by the greateſt Chyſtian pynce in the world, condemned and burned to aſhes) be an eternall witneſſe: Psea let their owne decree made in the ſayd counsell, whiche was: That no ſaith noz pꝛomiſe is to be kepte to any heretike; noz that any man by any pꝛomiſe ſtandeth boūde to an heretike, (ſoz ſo thei call all thoſe that dare ſpeake againſt them) be a perpetuall teſtimonie of the ſame. They ſay, we are heretikes: we doe denie it: yf our nay may not deſende vs, why ſhould they: yea condemne vs: They ſay, bicauſe they be y church: but we denie the ſame: ſhall here they: yea ſerue ſoz them, as it did befoze againſt vs: & our nay neither touche them noz helpe vs: In ſome countreys if the partie accuſed pleade not guiltie, and ſay nay to the crime obiecte, if he, by diuers toꝛmentes enſoꝛſed to confeſſe, doe ſtill maintaine his nay, and paſſe thꝛough the appointed toꝛmentes, conſtantly mainteyning his nay, he is diſcharged & let goe. But it can not healpe vs, accuſed as heretikes, to denie the falſe accuſation, to mainteyne our deniall in all toꝛmentes, and moſte cruell deathes, neiſther to byꝑing godd teſtimonie of our innocencie out of gods wyꝛde: all theſe can helpe vs nothinge againſt they: onely bare ſaying, that we be heretikes, ſoz that is all their pꝛowe. In what caſe are we than: how eaſely may they then both defende themſelues, & condemne vs: and mainteyne what thei liſt, be it right oz wꝛong,

Cōcil. Con-
ſtantiēſis
ſeſſ. 19.

truth or falshood: beynge accusars, witnesses, examiners, & iudges themselves, in the causes wherein they be parties, and parties accused also: Wherefoze what can we doe els; but as did Chyriste our Saviour and his holy Apostles, agaynst the highe p̄iestes, agaynst the Phariseis and scribes, appeale to God, not absent, not dumbe, as M. Doorman deuiseeth, and saynge nothinge at all for vs, as he would haue it same: but to God, yea and to our Saviour Chyriste his sonne, speakynge his minde moste largely and plainely in the Scriptures, & beynge no partie, but moste indifferent iudge betwene them and vs. Fo: if the controuersie be about true religion, & seruice of God, what better triall can there be than goddes worde? God himselfe commaundynge vs, that in his seruice we shall doe that whiche he commaundeth vs, that we shall neyther adde thereto, nor take any thinge therefrom. What better iudge can there be in this worlde betwene vs, than goddes worde, whiche, as our Saviour Chyrist saith, shall iudge vs in the worlde to come: If the controuersie be about the true churche, what better iudge can there be than the Scripture, wryten by the Prophetes and the Apostles, seynge it is testified to vs by the spirite of God moste plainely, that the true churche is builded & stayed vpon the fundation of the Prophetes and of the Apostles: and though this doe not lyke M. Doorman, and suche as he is, yet you shall heare that it did not mislike the old and holy fathers of the auncient and true churche, that suche controuersies shoulde be so quietted by the Scriptures. S. Augustine contendynge agaynst those, who doe attribute goddes grace & giftes to the worthynesse of mens merites, concludeth thus, *Cedamus & consentia-*

Deut. 5. d.
32. & 12.
d. 32.

Ioan. 12.
g. 48.

Ephes. 2.
d. 20.

August. de
peccatorū
meritis lib.
1. cap. 22.

mus

mus auctoritati scripture sancte, que nescit falli, nec fallere.
 That is to say: Let vs geue place and agré to the au-
 thoritie of the holy scripture, which can not be deceiued,
 nor deceiue others. The same S. Augustine conten-
 dyng with the Donatistes, hath these wordes: Nos nul-
 lam Cypriano facimus iniuriam, cum eius qualibet literas a ca-
 nonica Diuinarum scripturarum auctoritate distinguimus: neq;
 sine causa tam salubri vigilantia Canon ecclesiasticus constitutus
 est, ad quem certi prophetarum, et Apostolorum libri pertinent,
 quos omnino iudicare non audemus, et secundum quos de ceteris
 fidelium et infidelium, iudicamus. et mox cap. 31. Ego huius e-
 pistole auctoritate non teneor, quia literas Cypriani non vt Cano-
 nicas habeo, sed eius ex Canonicis considero: et quod in eis diui-
 narum scripturarum auctoritati congruit, cum laude eius accipio:
 quod autem non congruit, cum pace eius respuo. Whiche is to
 say: Wile the Cyprian no wronge, when we make a
 difference betwene euery letter and writyng of his, &
 the Canonically auctoritie of the holy Scriptures: Nei-
 ther without cause the ecclesiasticall Canon with so
 holsome care hath ben appointed, to the which the cer-
 taine and assured bookes of the Prophetes & Apostles
 pertaine, the whiche in no wise we presume to iudge,
 & according to the whiche we iudge of all other bookes
 and writynges, both of the faithfull and of the infidels.
 And straightwayes after in the xxxi. chapter. I am not
 bounde to the auctoritie of this epistle, because I holde
 not Cyprians letters and writynges for Canonically:
 but consider his writynges by h Canonically: and what
 accordeth in them to the auctoritie of the diuine scrip-
 tures, I allow with his prayse: and what disagreeth
 from the, by his leaue I refuse. These are the wordes
 of S. Augustine: You may see here, how S. Augustine

Idem ad
 Cresconiu.
 lib. 2. cap. 31
 & cap. 32.

Contra
Maximinū
Arrianorū
episcopum
lib. 3. cap.
14.

preferreth the scriptures befoze the doctozs, yea befoze
S. Cyprian so often by you W. Dozmā alleadged, who
was in dede a blessed marty, and is no doubt, a saint
in heauen, and who also is mosse agaynste you, euen
where he is alleaged by you. You see, S. Augustine will
haue S. Cyprians wrytyngs and all other doctozs, and
mens saynges and wrytynges examined and iudged by
the scriptures, (whiche you yet relect as no convenient
iudges) and that the scriptures may be iudged by no
man. Now will ye heare the same S. Augustine cōcer-
nyng the scriptures and councelles, who contendyng
with the Arrians, alleadgyng the Ariminense conciliū
for them, hath these wordes: *sed nunc nec ego Nicenum, nec
tudebes Ariminense, tanquam praeiudicaturus proferre conciliū:
nec ego huius auctoritate, nec tu illius detineris: scripturarum au-
toritatibus non quorumq; proprijs, sed utriusq; communibus testi-
bus, res cum re, causa cum causa, ratio cū ratione conferatur* &c.
That is to say: But neither I ought to bring forth the
councell of Nice, nor thou the Councell of Ariminum,
as one thereby to preiudice the other: neither am I
bound to the auctoritie of the one, nor thou of the other.
By the auctoritie of the Scriptures, not peculiar wit-
nesses vnto eyther of vs, but common and indiffe-
rent to bothe, lette mattier with mattier, cause with
cause, reason be compared with reason.

You see that your councelles (by S. Augustine his iudg-
ment) ought not to preiudice vs, beyng at controuer-
sie with you: you see how your councelles are partiall
to you, as was the Ariminense counsell to the Arri-
ans, ye and much more so: you see that S. Augustine
would not in this case vse the auctoritie of the Nice-
necounsell, which yet of all other, had & hath the greatest
auctoritie

authoritie : & that therefore the authoritie of the scriptures partiall to none, but common and indifferent to all, is to be vsed of all, and aboue all as iudge. Saint Chrysostome concernynge the same writeth thus: *Gravior est scripturarum ac prophetarum doctrina, quam siquid à mortuis resuscitat i renunciant, q̄ si angelus è celo descendat: quæ illi dicunt, serui sunt, qui loquuntur: quæ verò scripture loquuntur, loquuntur est Dominus. Docet ergo nos Dominus, ut scripturis potius credendum existimemus, q̄ cæteris omnibus.* which is to say: **Spoze weightie is the doctrine of the scripture and the prophetes, then if such as be raysed from the dead do repoyte any thinge, or if an angell doo descende from heauen: as for þ things that they talke, they be but seruantes that speake them: but whatsoeuer the scripture uttereth, the lord hath spoken it. The lord therefore doth teach vs, that wee shoulde thinke, credite shoulde be rather geuen vnto the scriptures, then to all other thinges. These are the wordes of Chrysostome in that place. And in an other he saith. *Nemo vult ad scripturas attendere: si enim aduerteremus, non solum non incidere in fallaciam, sed etiam alios deceptos inde liberaremus et periculo abstraheremus.* That is to saie: No man will geue heede vnto the scriptures: for if wee did consider them, wee shoulde not onely not fall into error our owne selues, but also therof deliuer other that are deceyued, and pull them from perill. So much affirmeth Chrysostome. S. Hierome also agreeth to the same, who, speakinge of a matter conteyned in the wytynges called Apocrypha, saith: *Hoc quia in scripturis non habet auctoritatem, eadem facilitate contemnitur, qua probatur.* That is to say: This, because it hath not the authoritie of scripture for it, is as easely contemned, as proued.**

Chrysost.
de Lazaro
cõsione. 4.

Chrysost.
in epist. ad
Hebræ.
Homilia. 8.

Hieron. in
Math. 23.

Probat, in
is proued
or appro-
ued.

The

Causa. 14.

Quest. 1.

cap. Nō ad-

feramus.

Causa. 14.

Quest. 1.

cap. Nō ad-

feramus.

De doctri-

na Chri-

stiana lib. 3.

cap. 16.

August. lib.

13. quest.

Quest. 13.

&c.

Chrysost.

In 2. cap.

Genes.

Homilia. 13

The same S. Hierome, euen in an other place, alleadged also in the popes owne canōnes, hath these wordes: *Non adferamus stateras dolosas, ubi appendamus quod volumus pro arbitrio nostro, dicentes, hoc graue est, hoc leue est: sed adferamus diuinā stateram de scripturis sacris, tanq̃ de thesauris dominicis: et in illa quid sit grauius appendamus.* whiche is to say: Let vs not bying deceitfull balances, wherin we may weigh whatsoeuer we lust at our owne discreation, sayinge this is heauy, this is light: but let vs bying y^e heauenly balance of y^e holy scriptures, as from the treasure of the lord: & therein lette vs weigh, what is of moze weight. Thus much concernyng the soueraintie of scripture, I thought god to bying out of y^e doctozs. Now touchyng y^e expoundyng & sense of the scriptures, S. Augustine hath these wordes: *ubi aperitur ponitur (in scripturis sacris) ita descendum est, quomodo in locis intelligentibus obscuris etc.* Where thinges are moze plainly vttered in the scriptures, there must we learne how they are to be vnderstanded in darke places. These be S. Augustines wordes, who doth oftē in sundrie places of his workes inculcate & repeate the same. S. Chrysostome agreying with S. Augustine concernyng the same, hath these wordes: *Ad ipsum diuinā scripturā scopum accedamus, quae se ipsam interpretatur. & mox. Sacra scriptura seipsam exponit, & auditorem errare non sinit.* which is to say: Let vs come to the leuell and marke of the holy scripture, whiche doth expounde it selfe. And by & by after, The sacred scripture expoundeth it selfe, and suffereth not the hearer for to erre. Hitherto Chrysostome, Now cōcernyng the authoritie of the scriptures and the churche, there is a mozte notable and true declaration thereof in the auncient author printed with Chrysostome, and
of

of longe time taken for him, who vpon these wordes
of our sauour in the Gospell of S. Mathew, *Qui sunt in*
Iudea fugiant ad montes. That is to say: They that be in In opere
Iurie, let them flie to the mountaines, saith thus. Id est, implicat
qui sunt in Christianitate conferant se ad scripturas. Et quare in
hoc tempore omnes Christiani conferre se ad scripturas debent?
Quia in tempore hoc, ex quo obtinuit heresis illas ecclesias, nulla
probatio potest esse verae Christianitatis, neque refugium potest
esse Christianorum aliud, volentium cognoscere fidei veritatem,
nisi scripturae divinae. Antea enim multis modis ostendebatur, quae
esset ecclesia Christi, & quae gentilitas: nunc autem nullo modo
cognoscitur volentibus cognoscere quae sit vera ecclesia Christi, nisi
tantummodo per scripturas. Quare? quia omnia haec quae sunt
proprie Christi in veritate, habet & heresis illa in schismate. Si-
militer ecclesias, similiter & ipsas scripturas divinas, similiter e-
piscopos, ceterosq; ordines clericorum, similiter baptismum, simi-
liter Eucharistiam, & cetera omnia, deniq; ipsum Christum. Volēs
ergo cognoscere, quae sit vera ecclesia Christi, vnde cognoscat in
tanta confusione similitudinis, nisi tantummodo per scripturas? Itē
ex moribus ipsis prius intelligebatur ecclesia Christi, quando con-
uersatio Christianorum, aut omnium, aut multorum erat sancta,
quae apud impios non erat. Nunc autē aut tales, aut peiores facti
sunt Christiani, quales sunt haeretici, aut gentiles: adhuc autem
& maior contumelia apud illos inuenitur, quamvis in schismate
sint, quam apud Christianos. Qui ergo vult cognoscere quae sit vera
ecclesia Christi, vnde cognoscat, nisi tantummodo per scripturas?
Sciens ergo Dominus tantam confusionem rerum in nouissimis ae-
bus esse futuram: ideo mandat, vt Christiani, qui sunt in Chri-
stianitate, volentes firmitatem accipere verae fidei, ad nullam rē
fugiant, nisi ad scripturas. Alioqui si ad alia respexerint, scanda-
lizabuntur, & peribunt, non intelligentes quae sit vera ecclesia.
That is to say: Let them that be in Christianitie, flie

to the scriptures. And wherfoze ought all christians at this time, to sie to \hat{y} scriptures: Because in this time, sith heresies possessed those churches, there can be no p^rose of true christianitie, neither can there be any o^r ther refuge of christiāns, destroyng to know \hat{y} true faith, but the diuine scriptures. For befoze it was declared by many meanes, which was \hat{y} true church, & which was gentilitie: but now, they who would know which is \hat{y} true church, can know it by no meanes, but only by the scriptures. Why so? For all these thynges, which are properly Christes in \hat{y} truth, the same hath heresse also in schisme. Heresse hath churches likewise, & the diuine scriptures likewise: byshops likewise and other orders of clarkes: baptisms likewise, \hat{y} sacrament of thanks geuing likewise, & all other thynges: to conclude, euen Christe himselfe. He therfoze that would know, which is the true church of Christe, how can he know it in so greate confusion of lykelyhoode, but onely by the scriptures: Further, the church of Christ might be knowe befoze by the maners of it, whan the conuersation ei^ther of all, o^r of the most parte of Christians was holy, which was not so amongst the wicked. But now Christians are become either suche, o^r woozse than be the heretikes o^r gentiles: yea there is greater continencie amongst them, though they be in schisme, than is amongst the Christians. He therfoze that would know which is the true church of Christe, how can he know it, but only by the scriptures: The Lorde therfoze knowyng that in the last dayes there would be so greate confusion of thynges, doth commaunde that Christians, which be in Christianitie, wyllynge to haue the suertie of true sayth, doe sie to no other thinge
but

but to the scriptures. Els if they haue respecte to other ^{Scandaliza-} thynges, they shall stumble, or sayle of the truthe, and ^{buntur.} perish, not vnderstandyng which is the true church.

Thus farre that auncient authoꝝ: whose sentence and very wordes, though soꝛ auoydyng of pꝛolittie a litle intermitted, I haue truly rehearsed. You may see that this auncient wyter will not allowe y^e you beyng the one partie should clayme to your selfe the name of Christians, the name of the church, the names of byshoppes, and the names of the cleargie, and so to take vpon you as iudges to condemne the other partie: but that both you and we muste be iudged and tried whether we be in christianitie, and in the true church, by the scriptures. You se the names of the church, of byshoppes and cleargie, which are common to heretikes with Christians, can not pꝛoue you to be catholikes, soꝛ that heretikes vse the same names: but that both you and we must know by the scriptures, whether we be in the true faith, or no: soꝛ that (as he saith) in this confusion of thynges bothe the true church, and the true faith must be knowen by the scriptures only, & by no other thing: and that whosoer goeth about otherwys to know them, shall stumble and peryshe. Wherein this authoꝝ doth agree with S. Augustine, S. Hierome, S. Chrysostome, and with al the olde doctozs of the auncient church. Whereby all men may wel vnderstande that it is not our new opinion, (as D. Dorman woulde haue it seme) but the olde true perswasion of all the auncient doctozs and godly fathers of the pꝛimitiue church, that the scriptures, as mooste indifferent and certaine, ought to be iudges in controversies of religion, rather then doctozs, then counsell,

then your church, then dead men, then angels, yea that the scriptures should be iudge, and not they. And that the true sense of scriptures, if doubt rise thereof, may be and must be gathered by the conference of the scriptures, who do clearly expounde themselves. For the declaration wherof the sayd doctours do so often & largely write, that the rehearsal thereof would fill an huge volume: but I did thinke that this much would suffice. But you papistes will neuer allow the scripture as iudge, nor the sense thereof to be certaine, untill it come to the exposition of the church: and you will be that church, that must so expounde it, your selfe: that is, you will graunt no sense to be true, but your owne sense. First we denie that you are the true church, that hath this authoritie of determining of the sense of the scriptures. And if you will say still you are the church, and neither will, nor can prove it, but onely by so sayinge, we be not so voyde of all sense and understanding, but that we perceiue you will haue no sense but your owne, & that you wilbe stil, both parties and iudges in your owne causes agaynst vs, as the Iuishe high priestes, Phariseis, and Scribes would needes be agaynst Christe and his Apostles: who did (by your iudgement, as it seemeth) alleadge the scriptures for themselves agaynst the sayde highe priestes, Scribes, and Phariseis in vayne, for that they beyng the church, as you now be, were the iudges of the sense of the sayde scriptures by Christe and his Apostles alleadged. And I am sure that the high priestes, with his Iuishe church, was able to say as muche for the ordinarie succession of his high priestes his predecessours, euen from Aaron untill his time, for antiquitie, for consent,

sent, and for vniuersalitie, agaynst Chyſte, and his A-
 postles (so few in comparison, and, as it seemed, lately
 starteþ): as you are able to say for your church, or a-
 gaynst vs. But yet we do thinke þ the woordes of God
 as it was alleadged by Chyſte & his Apostles against
 the sayde high priest, and his church, so may it and
 ought also to be alleadged by vs, agaynst your high
 priest, and your church: and that the same woorde of
 God which shall iudge both you and vs in the worlde
 to come, as is sayd, ought also to be iudge betwē you
 and vs here in this transitorie worlde: for so doeth our ^{Ioan. 12.}
 sauour Chyſte teache, so do S. Chrysostome, S. Au. 8. 42.
 gustine, and S. Hierome, with all the auncient doctours
 of the church teache also, as hath been partely before
 specified, trie you neuer so muche to the contrarie, and
 make you neuer so many exceptions to the scriptures,
 and clayme vnto your selues, as beynge the church, the
 interpretation therof: yet such are both your doctrine,
 and doynges, and so contrarie to the woorde of God,
 (wherupon the true church is builded) that we must
 needes thinke that you are not the true church of God.
 And whether you so be or no, sayng it is in question,
 and a greater doubte and controuersie amongst men,
 I am sure, then can be about the sense of any place of
 the scripture; you shall neuer be able to make any ex-
 ception vnto the scripture, as noe competent iudge in
 controuersies, but we shall be able tenna times more
 to make exception to your Pope, and his church, as no
 indifferent nor mete iudge. Wherfore cease once to
 bragge of that, as the vndoubted iudge of all doubtes,
 which is it selfe amongst men, of all other doubtes the
 greatest doubte: that is, whether you be þ true church

of God, or no? Whiche is with vs in dede no doubt,
 no; with any that hath any vnderstandyng in Goddes
 worde, and iudgement in true religion. For we cer-
 teinly know by the worde of God, vpon the whiche as
 the true churche is builded, so is it by the same to be
 knowen, that you be not the churche of God, so; that
 you so swarue from the worde of God. As so; vs, that
 we are at your handes, though we bynge so euidente
 scriptures so; vs, so relected and condemned, we take
 it the better, so; that we vnderstande that our Saul-
 our Christe, and his holy Apostles, likewise alleadge-
 ynge the scriptures, yea and further by their wonder-
 full workes, and most godly life, confirmyng the same,
 were by y high priestes, Phariseis, & Scribes, relected,
 condemned and slayne: an eternall document, that
 in this worlde no person, no; doctrine can satisfie all
 men, or shall be taken so; a iudge of controuersies a-
 boue all exception and quarelling: seyng that Christe
 himselte, so teachyng, so workyng, so liuyng, was ex-
 cepted vnto, as a Daemoniacke, or one possessed with
 the Deuill, as a friende to sinners, as a wyne drincker
 &c. Seyng that head corner stone was, as vnprofitable
 to the buildyng of Gods churche, and his holy worde
 also, as false doctrine, relected by the high priestes, Scri-
 bes; and Phariseis, who woulde nedes be the iudges
 of all, themselues. And we conceiue god hope, that as
 our sauour himselte, with his holy Apostles, teachyng
 the truth, though relected, and murdered by the sayde
 high priestes, Scribes, & Phariseis, haue wonne vnto
 them the iudgemetes of all godly men and women, a-
 gaynst such vnrightheous iudges: so that we likewise
 teachyng the same truth of our sauour, reueled in his
 holy

Math. 27.

d. 42.

1. Petr. 2.

b. 6. 7. 8.

holy Gospell, though of this high priest, and Komisthe
Cayphas, with his adherentes, popisthe Scribes, and
Phariseis, relected, condemned, and murdered, shall
agaynst such vniust iudges, wyne vnto vs the iudge-
ment of all godly men and women, as, to the greate
decay of their false superstition, & successe of the truth, is
this day, thanks be to God, partlie comen to passe,
in a greate parte of the chystian worlde.

Dorman. fol. 8.

But of this I will entreate more largely hereafter. In the
meane season, that theie will haue of Christes churche here in
earthe, no other head but Christ himselfe, therein they saie me
thincketh not much vnlike, to a certein felon, of whome I haue
xharde, that being areigned at the bar for a felonie, whē he had
pleadid to the indictement ~~not~~ guilty, and was (after the manner)
demanded how he would be tried, he would (suspecting his own
case, and knowing that if he satisfied the law in putting himself
apon the tryall of the country, there wer no moe waies with
him but one) make thereto no other answer, but onely that he would
put himself apon god, the righteous iudge of all. who although
he saide truly, that god was the chief iudge of all, as the pro-
testants doe, in calling Christ the head of the churche: yet was
there in his case an other iudge here in this worlde vnder god, by
whom he must haue byn tried, as there is in theirs an other head
here in the churche to ordre them and kepe them vnder, and in
whom Christ the chief head of all, vseth in all necessary know-
ledge to giue answer. And as the felon knew well that there was
an other iudge beside god, and appealed not to him, as though be-
fore him he should haue ben acquitted, and proued not guilty:
but onely to gaine a longer time of life and libertie: so doe (I
dout not) our aduersaries the protestants. And trulie to both these
kynde of men being bathe theemes, thone sort doing violence to
the

No, you
reade it in
effecte, in
Hosius, lib.
3. fol. 173.

the body, the other to the soule, if such pleas might be allowed, howe soeuer they be coloured with the name of Christ, beruene them both, they would freeilie robbe the body, and murder the soule.

Nowell.

Now procedeth he pleasantly, and by a parable of a certayne felone, all to shaketh vs out of our cloutes, as he prayed he might be suffered to dw. In the handling whereof, it may seme he hath dealte as he was wont, when somme of his felowes had forgotten their partes in the play, to holde men occupied for the time, by supplyinge that defecte with some piete conceites, or tellynge of some merie tale, thereby to make the auditors to laugh, and the lesse to marke the maled memorie of his mattier, and so to save the mattier from bitter marringe, as muche as in him might lie. In like wise doth *pp. Dozma* here: for where he hath to proue, that of necessitie there must be one onely chiefe head here in earth ouer all the church (whiche is in dede, the first and most necessarie parte of the whole treatis of the Popes supremacye, and the very fundation of all: which not proued, or els lewdly proued, all the reste commeth downe vpon their heades: For the whiche so great a mattier, little boyng as yet sayd by *pp. Dozman*, and nothinge in dede, and lesse remaininge behinde to be sayd): the *ma* being destitute of all earnest mattier, piththie reason, and good authoritie, turneth himselte to his accustomed arte, and by a piete tale of a certeyne felone, all to shaketh vs (as he before threatned he would dw.) out of our masking cloutes, as he termeth them: and this he doth to supplie other defectes thereby, and to make this first part (most necessary of all to be piththily proued)

used) by suche patchyng of it vp, at the least, a quarter as bigge as is his second parte of this treatie, to witte, that no prince, or lay man may be the onely head of the whole churche, for that priestes haue more to doe in ecclesiasticall matters, than they haue. Whiche so longe an impertinent parte, had M. Doorman put vp in his purse, and passed ouer with silence, he had spared a great deale of paper, ynke, and labour, and of other mens time also a great deale moze: and had hurte his cause no moze thereby, than if he had lefte his dagger sheath behinde him, when he came out in haste to play his parte in the pagiant. But now to helpe the poze surmised felon somewhat: if he appealyng for the triall of his innocencie to God, can bring for him so many testimonies of gods owne mouth, as we are hable for our innocencie to byynge testimonies of wordes procedynge from the mouth of God, and of our Saviour Jesus Chyste, and yet it will not serue the selie selowe, nor helpe him any thinge in his plea of not guiltie: than I thinke there can not be a fitter lawe, whereby to procede agaynst him, then the Popes canons: (whiche you knowe well M. Doorman, for you haue therein spent moze time, than in the studie of the scriptures) neither can he haue a meeter iudge to condemne him, than the pope himself: and an handsomer man, amongst all men to be, I will not say, his hangman, but the foreman of a popish quest, to passe agaynst the seely soule, shall not any man I beleue easely finde, nor a fitter than is M. Doorman. And thus I let this his parable passe. For that he by the way sayth, that there is in our case, beside the scriptures, an other head to orde vs, and kepe vs vnder, meanyng the Pope: it is true, there is suche a one

in deede, that hath too longe kept vs, and all the world
 too vnder, by his false hyppocrisie, and horrible tyranny:
 and he may also be called an head of the church, by
 the same phrase, as Sardanapalus, Nero, Heliogaba-
 lus, and suche like monstres, were named heads of the
 common wealth, whiche they vtterly subuerted: and
 he is in deede the head, and husbandoe too of that cruell
 stepdame the poppythe Synagoge, beyng a most horri-
 ble murtherer of those, whose mother she woulde be
 accompted to be. That he sayth, Chyriste the chief head
 of all, vseth in all necessary knowledge to geue answer
 by this head, to witte the Pope: it is *Sp. Dozmans* po-
 sition, and a false fable. The filthy spirites that are
 called Ventriloqui, are moze mete to geue answer by
 such a polluted mouth. Nowe if it please *Sp. Dozmans*
 to ioygne vs with felons, and to conclude, that wee as
 well as they be theues: and that, as felons woulde
 without controlment robbe the bodie, so woulde wee;
 & doo murther mens soules: he saith herein to vs, as
 did an hastie scholde once with an honest woman, cal-
 lyng her whoze at the first worde, so; scarce least the
 other should haue happened fyrst vpon her name, which
 was the same. For it is well knowen to the worlde
 that the Papistes themselves be rather theues, and
 murtherers: who, by their pardons and masses, & other
 such their pedlar pylfrey, set a sale, haue picked all
 mens purses, and of the temple of God, by suche bysng
 and sellng haue made a denne of theues, and vnder
 the colour of longe prayers, of diriges, soule masses, &
 trentalles, haue spoyled poore wydoowes houses, often
 times takynge away by the name of a Fortuarie the
 only cowe, whiche with her milke should haue scode
 the

Math. 27.

b. 13.

Math. 23.

b. 14.

Mark. 12.

d. 40.

the sorrowfull poore wydow, and a seely sorte of fatherlesse children. Which papistes also, as they haue to all crueltie murdered infinite numbers of Christian mens bodies, so haue they by their poysoned doctrine slayne infinitely moe thousandes of mens soules, than they haue murdered bodies: & so haue played al partes, and fulfilled all poyntes of perfecte theues and murderers tw. So that a Popish priest might most iustly be termed by a Plautine periphraſis, trifur trifurcifer.

Dorman. fol. 9.

The common reason of the protestants against the Supremacy of the pope

But let vs examine this reason of theirs whereof they are wont so much to triumph: Christ is head of the church, Ergo the pope is not, Ergo it can haue no other head. That Christ is the head of the church we graunted before, and none of our side did euer yet deny it. But as it is most manifest that Christ him selfe is the worker of all his sacramentes (for he baptizeth, he forgaueth sinnes, he consecraterh his blessed body, and blood, he ioineth together in matrimony the man and his wife) and yet, forasmuche as he should nedes departe out of this worlde, and could not alwaies dwell with vs, after a corporall manner, he hath chosen ministers, to dispenſe those giftes by: And we saye, and no fault found therewith, that the priest his minstre baptizeth, that he forgaueth sinnes, that he consecraterh his most pretious body, and blood: so after the same manner and for the same cause, that is to say because he could not be alwaies present with vs, in such sort as we might see him, and speake with him face to face, to be resolued at his mouth of such doubtres, and questions as should arise amongst vs: he left vs also one, that in his absence should gouern, and rule his whole church. He remaineth neuerthelesse head thereof, he ruleth, he reignerh, he exerciserh his power and authorite in the same, but yet by man his minstre, whome for that cause, most aptly the scholasticall writers haue termed, caput ministeriale, that is to say a head, but

Not well. All that followeth first this place in two leaues & more in M. Dormans booke is wholly taken out of Hofius cōtra Brēt. first ex lib. 5 thā ex lib. 1

A REPROVEE OF M.

yeat by the reason of his seruice and ministerie vnder an other, **Hovv christ**
 that is Christ: who is onelie absolutely, simply, and without all is head of
 relation to any other, the head therof. Not, as though he wer not the church,
 hable to rule the same, without any such help or instrument (which and hovv
 he coule have doon also in the olde law, where his pleasure was the Pope.
 that the people should resort to the chief priest, to be resolved in all
 doubtis arising upon the law, and had no more nede of help then, **Deuter. 17.**
 then he hath now; but, for that this waye it hath pleased him, to
 show his exceeding great love towards mankind, by choosing out of
 amongst men, such as he will execute his will by, in this worlde,
 such as he will vse as his mouth, to interpret the secretes of his
 holie pleasure to vs, and finally such as should represent to vs his
 owne parson.

Novell.

Now that **M. Doorman** hath refreshed his readers
 with his pleasant pastime, solowynge the preceptes of
 his rhetorike, he returneth to earnest againe, and sal-
 leth to examination of this reason. Christe is head of
 the church: Ergo the Pope is not: Ergo it can have
 none other head. The antecedent he graunteth, con-
 fessyng that none of their sorte ever denied it, though a
 litle besoze he made a greate wonderynge at it, inqu-
 ring by a musynge interrogatorie, what head thinke you
 good readers appointe they to governe Christes church? &c. And
 the argument also is good, the church beyng taken as
 it is there in the Apologie for the vniuersall church,
 which hath not, nor can possibly have any one earthly
 head ouer it to governe it: as hath been often at large
 heretofore declared. **M. Doormans** exaples of Christes
 ministers of his holy sacramentes here in earth, make
 rather agaynst him, than with him: for one chief head
 hath manie vnder ministers in diuers seruices, and
 places,

Dorman,
 fol. 8. a. Et
 ante hoc
 libro. fol.
 67. & 68.

places, vsually: but what perteineth that to proue that there must be one head ouer all places, and seruices ecclesiasticall thzoughout the whole woꝛld: whiche is vnpossible to be. Neither can your scholasticall distinction of *caput absolutum*, and *ministeriale*, helpe the matter: Hofius cō-
tra Brent.
lib. 1. fol. 38 nor yet Hofius declaration tending to the same ende, how bythoppes be both seruantes and lordes, can in this case any thing further pou. For there can not possibly be one only head minister in earth ouer all the churche thzough the whole woꝛld, moze then there can be one vniuersall ciuill head absolute in earth ouer all the woꝛld it selfe. But note the intollerable ambition of the Pope, who when he saw he coulde not defende the name of the head of the vniuersall churche, rather than he woulde lose that onely sounde of this name head of the churche, he qualifieth it with *ministeriale*, to say, a seruinge head of the churche: he might as good cheape haue been contente with the single title of a minister of the churche. And so he seemeth sometime colozably in shew to be contente, calling himselfe *seruum seruorum Dei*, the seruant of the seruantes of God. But he playeth in deede *Rex Regum & Dominus Dominantium*. I know M. Dozman doth so qualifie this the Popes supzematie, termynge him *caput ministeriale*, the ministeriall head, for that Christe is the absolute head of all. But yet in respect of the whole church, as being vnder the Pope, he will haue him called *caput*, & head. But I woulde haue him to make that relation of *caput*, and these woꝛdes *seruus seruorum* to agree, & to be both *caput*, and *seruus* oꝝ minister *respectu eiusdem*: the head, and the seruant in one respect: specially clayming sucbe a kynde of capitalitie as doth the Pope, whiche can not agree with the hum-

ble ecclesiasticall ministerie. And I thinke he shal finde
 some difficultie, & much hypocrisie, and moze crueltie of
 such a heady servant, and seruile head: who if he be
 head, beis a cruel and frantike head, manglynge his
 owne members, as did Ixurgus in his furious phren-
 sie: if he be a servant, he playth the false traitour, mur-
 dering his felow seruantes, whose parte, at the com-
 myng of the Lozde, shalbe with hypocrites and homi-
 cides. You might therfore as good cheape graunt þe pope
 simply to be *minister ecclesie*, a minister of the church,
 and therfore no head, but an inferior to the church vni-
 uersall. But the truth is in dede, that the Pope is nei-
 ther head, nor minister of Christes church, but a sworne
 enemy to bothe: whiche he well declareth by his ra-
 ging furie agaynst the true church, and members of
 Christe our head. ¶ Dozman harpeth to much vpon
 this one stringe, out of time for his purpose: I meane
 the example of the Iuishe high priest, whiche as he de-
 clareth that it were good, that every severall church of
 every severall nation had their severall head byshop,
 so both it proue nothing that all churches of all nati-
 ons must haue one onely head in earth, whiche is not
 possible to be. That he sayth (as doth Hosius) God
 woulde by this one earthly head the Pope, shew his
 exceeding greate loue towarde mankind, is a mani-
 fest lie: for it is euident by experience that the deuill the
 homicide, the head of hell, hath, by this his principall
 minister the Pope, shewed his murderynge malice a-
 gaynst mankind, moze than euer he did by any Ne-
 rons, Domitians, Maximines, or suche like bloudy ty-
 rantes. And as the deuill hath vsed the Pope his mini-
 sters handes, to all murders, so hath that prince of
 darke,

darkenesse and father of lies, by y^e Popes meanes most darkened the light of Chyestes Gospell, & hath used his polluted mouth & tongue, thereby to utter all lies and blasphemies agaynst God, and the truthe of his word.

Dorman. fol. 9.

Apocalip.
cap. 17.

because Christ is king of all kinges, and lord of all lordes, because if it so pleased him, he could rule all this worlde much better then it is ruled, without the helpe of any other (whereof he hath his absolute power considered no neede) shall we therefore say, that there be not, nor nede to be, any kynges here in earth? when s. Paule called the man the head of the woman, demaund we therefore Christ to be her head? Kinge saul when he was called by the prophet samuel caput in tribub⁹ Israel, the head of the tribues of Israel, was god thinck you excluded that he should not be their head? To vse examples more familiar, the archbishop of Cantorbury is the head of the byshoprick and dioresse of London (as he is of all the byshopricks within his prouince) and yet can not a man infer upon this, that therefore the B. of Lodon is not the head of that his dioresse.

Nowell.
Taken out
of Hosius
contra Brët.
lib. 5. fol.
239.

1. Cor. II.

1. Reg. 15.

Nowell.

We do not sticke with you, nor with Hosius your autho^r about this name, head, but that it may be attributed to men, as to y^e kinges & iudges of Israel, Saule, Dauid, & such like. But I pray you consider by the way, when the scripture saith that Saule was by God made head ouer y^e tribes of Israel (whitch place Hosius, & you do alleadge) whether he were appointed head ouer y^e tribe of Leui also, y^e is, ouer the clergie, as wel as ouer other tribes: for y^e is to be considered. We know y^e Christ is the only head ouer all, and that he useth kinges to be seuerall heades vnder him vpon earth in their seuerall dominions, as Sigismunde in Polonia (for Hosius vsed

sed that example) but we know aswell agayne that God vseth no one kyng to be the onely earthly head vnder him ouer all the worlde, whiche yet both Hostus and you should conclude, *Q. Dozman*, if you woulde byng in these examples to gather thereby that there ought to be one head in earth vnder Chyriste ouer all churches, throughout the whole worlde dispersed: for so should you haue proued the saying of the Apologie vntue, and our argument faultie. But where the Apologie and we do thus reason: Chyriste is the onely head ouer the vniuersall church, ergo he needeth not any other general head in earth vnder him, neither can any mortall man be any suche head: You, like a good Logician sticking to the matter, do proue that there be diuers seuerall heades in earth vnder Chyriste, whiche we neuer denied, no more than we denie that there be seuerall kynges and rulers in earth vnder God: though we denie that there is one onely kyng or emperour of all the worlde. But neither by your logike shall you ever proue, nor by your Rhetorike perswade to any reasonable men, by suche unreasonable reasoning, and examples impertinent, that there is, or can be any one head in earth vnder Chyriste, either of all the worlde, or of all the church dispersed throughout the worlde. For to gouerne the whole worlde, or the whole church, is the peculiar and onely office of God, and Chyriste, and a thyng vnpossible to any earthly man, who hath much, and to muche a do well to gouerne one litle percell therof, as I haue sayde before. And where you mingle kynges and byshoppes together, whose offices are distinct, & vse the examples of *h. Arch-bishop of Canterburie*, and *h. byshop of London*: what titles

titles soeuer your bishoppes, when they were in those
 towmes, bled, or abused, I am sure they, who be nowe
 in place, take it for their chiefe honour, to be, and to be
 called also goddes ministers in his church. And as you
 shall neuer proue anie one head in earth tempoꝛall, or
 spirituall, ouer all: so doe I affirme, that I shall moze
 easely proue the title of heades of particular churches
 to appertaine to kynges & pꝛinces, who haue by goddes
 lawe the offices of rulyng by dominio appointed them,
 than you shalbe able to mainteine, that any suche pꝛe-
 sumptuous title can appertaine to bishoppes, who are
 foꝛbidden dominion, and haue ministerie to their of-
 fice: as I doubt nothyng but it shall hereafter clearly
 fall out betwē you and me, to the satisfaynge of all
 godly and discreete readers, and withall, as I trust, to
 the confusion of all those vsurpers of that false su-
 premacie. Yet denie I not, but that bishoppes may be
 and haue been though improperly, named heades euen
 by god wꝛiters, as the scholemaster of a pꝛince, in that
 the pꝛince is his scholer, is his head, ruler and gouer-
 nour, though otherwise in dede he be the pꝛinces sub-
 secte, by him and his lawes, where he offendeth, to be
 punished.

Dorman. fol. 10.

*But Christ hath no suche nede our aduersaries crie still, to haue
 any man to be in his steede to succede him in the whole enheritance.
 Nam & Christū semper adesse ecclesie sue, & vicario ho-
 mine qui ex asse in integrum succedat non egere, these be
 their very wordes in their apologie.*

Nowell.

*It is true, the Apologie and wē all likewyse say,
 that neither hath Christe nede of any such one onely*

h

head

A REPROVE OF M.

- 1 head vicar ouer all his churche, whiche M. Dozman a
 Fol. 9. b. litle befoze doth confesse himself: Neither is it christes
 2 will to haue any such head vicar. For though M. Doz-
 man affirme that he so woulde, yet shall he neuer by
 the holy scripture, wherein Christes will is declared, be
 3 able to pzooue it. Thirdeley it is impossible for any
 earthly man to haue, and to execute any suche office of
 vicar generall vnder Christe. And I am sure that M.
 Dozman, with the ayde of all papistes in Christen-
 dome is not able to pzooue these three pointes, or one
 of them, vntrue. which yet they must doo, els lieth all
 Romish supzernacie in the dust.

Dorman. fol. 10.

Here woulde I like a frende aduertise them, that for ther
 poore honesties sake they harp not to much on this string, lest by
 their so doing they comme as nere to the heresie of Suenkfeldius,
 as he whom in their apologie they falselie sclauder therewith, is
 far bothe from that and all other. For Suenkfeldius, emongest o-
 ther his abhominable heresies, hath also this, in my opiniõ the chie-
 fest, that we ought to banish viterly from emongest vs all scrip-
 ture: and (as Hosius writeth of him) this heresie of his, to deuo-
 gate from the scriptures all auctoritie, he went also about to proue
 by scripture. But howe I pray you good readers? By what reason
 thinck you would he haue proued this diuelish, and most absurde
 doctrine? Beleue me, or rather your owne iudgements, seing and
 perceiuing most plainely that I lie not, by the selfe same reasons,
 that our aduersaireis doe vse to proue, that Christes churche here
 in earth, can haue vnder him, no head or chief gouernour to go-
 uern the same. Thou must not be perfect in the scriptures, saith
 this stincking heretike Suenckfield. But whie? because forsooth
 we must be taught at gods mouth, because his worde teacheth
 truly, the scripture is not his worde, but dead letters, and no more

accompte

Hosius
 the Cardi-
 nal sclaudre
 by the he-
 retikes,

Lib. de He-
 resib. nostri
 temporis.

Nowell.
 Here M.
 Dormā cō-
 fesseth his
 author. All
 this place
 is take out
 of Hosius
 cōtra Brēt.
 lib. 1. fol. 21.
 &c.

accounte to be made of them, then of other creatures, amongst the whiche they are to be reconed. We must loke to be taught from heauen, not out of bookes. The holy ghost vseth to come from aboue without the help of meanes, as hearyng, preaching, or reading the scriptures. Thiese be that wicked heretike his folijh and vsauery persuasions. And what other thing is it, I pray you good readers (iudge indifferentlie) to say as the Huguenotes and heretikes doe, then to leane and rest, upon the same groundes for the banishing of the head of Christes church, on which the Swenckfeldians doe, for thabolishing of the scripture? For the one saith, we must haue no scripture because god can teache vs without: the other, we must haue no head of Christes church because he is the head him self, and can rule vs without any other to be his vicair. The one saith the scriptures ar but dead lettres, and no more accounte to be made of them then of other creatures: the other saith that the pope is but a sinfull man as other ar, and that therefore there is no more accounte to be made of him, then of other sinfull men. Finally the Swenckfeldians bar god of all meanes to worck his will by, and so doe the protestants, whyle they allow him not a minstre to gouern his church in externall gouernement, but tell him that he is of age and able to doe it him self, and that therefore there is no remedie, but he must needes come downe and giue answer to all our wise demaundes in hys own person.

Nowell.

A friendly man at neede, and a trustie counsaillour: and as good & pithie a reasoner for y^e Pope, as trustie friende to vs. Who had little regarde to his owne pooze honestie, and lesse to the cause whiche he mainteineth, when of blinde malice, harpyng vpon a wrong stryng, worse than euer did yet any blinde harper befoze him, he woulde haue vs seeme like to Suenkseldius, from whose bile heresies wee be as farre, as the

Papistes be neare vnto them : whiche shall , I truste,
 appeare evidently, euen by *M. Dozman* his owne har-
 pyng vpon this stringe . Whiche stringe yet he con-
 fesseth here in his marginall note , that he learned of
 harpar *Hosius* to strike after this sorte : no doubt but
 vpon respect of his pooze honestie , he thought it méte
 once to confesse that he alwaies doth, boldly bozoting
 of other, and bragging therof as of his owne: whiche
 thyng is most vsuall as well to his maister *D. Har-*
ding, as to all other the aduersaries now writing. But
 to the matter : First that wee are most contrarie to
Swenkfeldius and his heresies , by the bookes of our
 men written largely agaynst them, is most manifest :
 and the same shall be made moze eident and manifest
 by *M. Dozman* himselfe in this place. *Suenkfeldius*,
 sayth *M. Dozman*, *holderth this abhominable heresie, that we*
ought to banishe vtterly from amongst vs all scriptures. Wee
 say, that wee ought aboue all thinges to retein the
 holy scriptures, & that besides them, there is nothinge
 but error and darkenesse. *Thou must not be perfect in scrip-*
tures, saith this stincking heretike swenckfield. (These be *M.*
Dozmans wordes of him). Wee say: euery Christian
 ought to be studious of the holy scriptures , and to la-
 bour to attaine to as great perfection therein, as mortal
 man possibly may in Gods wisdom, contained in the
 same. *Suenkfeldius* sayth, as *M. Dozman* reporteth,
the scripture is not gods worde, but dead letters, and no more ac-
compte to be made therof than of other creatures. Wee say, the
 scriptures are the very wordes of God , the worde of
 lyfe, in the which, life euerlastyng is to be sought, and
 founde : and that y scriptures are the most diuine gifte
 of God, and aboue all other giftes, creatures & thinges,
 excepte

except onely, his onely sonne incarnat, of whom they testifie, and whose blessed worde they be. Swenkfeild saith, we must looke to be taught from heauen, not out of booke, and that the holy ghost yfeth to come from above, without the help of meanes, as hearing, preaching, and reading the scriptures.

Wée say, wée may not looke for vaine reuelations from heauen, but must marke what Chyiste the heauenly doctoꝝ and scholemaster speaketh to vs in his holy worde, in that diuine booke of his blessed testament, as wée haue receiued commaundement from his father, *ipsum audire*: heare him: wée say what reuelation so euer be made contrary, or not agréinge with Chyistes blessed gospel, be it by an angell from heauen, it is not of the holy ghost, but from that angell of darkenesse, transfoꝝmyng himselfe into an angell of light: And that therefore wée must come to knowledge of goddes will, and to our saluation, by hearyng, preaching, or reading of the scriptures. Now concludeth M. Doz- man, after the rehersal of these Swenkfieldes heresies saying thus: *these be that wicked heretike his folish and vnfa- uery persuasions.* Wée say, & these be our true, & to vs most swéet persuasions, not onely of y^e profitablenesse, but also y^e necessitie of the scriptures, that tructh, health, light, life, and saluation is to be sought, and to be had in them, and by them, & without them can not be had: and these persuasions haue wée gathered not of vaine reuelations, but of the very same holy scriptures them selues, as of the founteine of all infallible veritie.

Wherfoze M. Doz- man you haue done nothing els but bewrayed your most malitious blindenesse, in sayinge that it is no other thyng, that the Huguenots & heretikes do: and that wée do leane and rest vpon the self

same reasons and groundes, as did suenkfeldius: and withall as in a credible matter, to praye & good readers to iudge indifferently herein, to believe rather their owne iudgements than him, & to tell them that they shall see and perceiue most plainly that he lieth not.

Wherevnto we say, we trust & not onely indifferent readers, but all other also most partiaall of your side, M. Dozman, shall see, and will iudge that fire is not more contrarie in nature to water, nor light to darkness, than are we to suenkfeldius, and our true persuasions of the scriptures, grounded vpon & sure rocke of the same scriptures, contrarie and repugnant to his abhominable heresies, waueryng vpon the uncerteine sandes of false phantastickall reuelations. And therefore we doubt nothing, but all wise indifferēt readers will playnely perceiue, that ye lie most shamefully, & will abhorre and detest your malice, and deride and hisse out your blindenesse, who thought them so blinde that they coulde iudge no colours: and your partiaall readers will blush, I doubt not, at your doubtfull doings, and peradventure beshrowe your harte, or rather your foolish head, that hath handled their parte in such slender sort. And I for our parte, where you deale with vs thus not vnfriendly only, but most falsly, maliciously, and pestilently also, and doe yet make a preface of a friendly aduertiser of vs, doe say to you, as our sauiour sayde to a like friende of his, Amice, ad quid venisti? For as you, (like as did D. Harding your maister) haue with Judas forsaken Christe the trueth (whose true doctrine you call *Caluins schoole*) and soigned against him with the high priestes, scribes, and phariseis, in hope beginning. of woolloly gayne: so geue you vs as friendly aduertisement,

In the preface
face in the
beginning.

ment, as Judas offered Chyſte a friendly kiſſe. Well,
 now we haue truly proued, and clearly declared, that
 we are not onely vnlike, but moſt contrary to ſuenk-
 feldius, and his vile heresies, by you rehearſed, let vs
 yet ſe how M. Dozman woulde make vs to ſeeme like
 vnto him. Swenkfield (ſayth M. Dozman) doth ſay,
 we muſt haue no ſcripture &c. The Huguenotes and
 heretikes ſay, we muſt haue no Pope of Rome to be
 head of Chyiſtes vniuerſal church. Lo ſir, you ſe a
 greate likenesse betwene them. Taxis, you ſhall heare
 moze mattier of likelihoode yet. ſuenkfeldius ſaith,
 the ſcriptures are but dead letters: the Heretikes ſay,
 the Pope is but a ſinfull man, as other be. Hath he not
 trowe you, ſhewed a very greate ſimilitude betwene
 ſuenkfeldius and vs? But yet he concludeth at the
 laſt both earnestly and effectuoſly as you ſhall heare.
 Finally, ſaith M. Dozman, the Swenkfeldians barre
 God of all meanes to worke by, and therefore they doo
 reſeate the ſcriptures to teach bie, for that God is the
 teacher himſelfe: likewiſe do the proteſtantes, ſaith
 M. Dozman, whiles thei allow him not one head mini-
 ſter to gouerne his vniuerſall church in externall go-
 uernement, becauſe that Chyiſt gouerneth it himſelfe.
 Which reaſon we are contented that M. Dozman goe
 away withal, when he hath proued as clearlie, that it
 is goddes will to gouerne the whole church by ſuche a
 Romiſh head: as we can clearly proue, that it is his
 will to teache vs by his ſcriptures. And further M.
 Dozman may be aſhamed to ſay, ſo do the Huguenots
 (for ſo it pleaſeth him to terme vs) ſo doo they in like
 wiſe barre Chyiſt of all meanes to worke by, as doeth
 Swenkfield. Do we ſo M. Dozman? Do we not al-
 low

low him a minister to governe his church, who do a-
 lowe him, as he himself hath ordeined, in every church
 one at the least, to preache his holy will, and to mini-
 ster his holy sacramentes accordyng to his owne holy
 institution? But M. Dozman is not contente that
 we alow Chyſte every where one minister, excepte
 we also alowed him one all where over all. But good
 M. Dozman, it belongeth to one onely Chyſte, to go-
 verne his church all where: and one onely man, shall
 haue enough to do, and more than he can do, to per-
 forme the office of a good minister of Chyſte, some
 where in one onely parish, or diocesse. Wherefore as
 we muche mislike the vndiscrete ambition of some
 worldly princes, who when they can not wel governe
 one kyngdome, do yet desire many: so do we vtterly
 abhorre and condemne to the deuil the authoz hercof,
 the excessive, and vnfactable ambition of the byshop of
 Rome, who neuer beyng able yet wel to governe the
 church of the cite of Rome, as is wel knowne to the
 worlde, nor to rule his colledge of carnall Cardinales,
 yet desireth the gouernement and supremacie ouer all
 churches throughout the worlde: and is named in the
 booke of his owne canon law, the bishop of the whole
 worlde. Hea and not contente with that spiritual po-
 narchie, chalengeth the dominion of all the worlde
 it selfe also to appertaine to him, whiche neuer yet did
 any besides him, but the deuil himselfe: of whom whe-
 ther Pope holde it by inheritance, as his eldest sonne
 and heire: or by ferme, as his tenant generall: or as his
 deuitie, and bayliffe errand, I know not: but sure I
 am, that what right so euer he hath therto, & by what
 tenure so euer he holdeth it, he holdeth it of the deuil,
 who

Sext. Decr.
 lib. 5. tit. 9.
 cap. 5. in
 glossa. Ro-
 manus po-
 tifer totius
 orbis est e-
 piscopus.
 *Sext. De-
 cret. lib. 3.
 tit. 16. cap.
 vnico. in
 glossa. Papa
 toti orbis
 obtinet
 principatū.

who chalengeth the same as chief lord, and hath made offer therof to such as woulde wholly serue him. But Math. 4.
 God, I am sure, or our sauiour Christ neuer made any such offre or promise to any mortall man: nay he specially forbiddeth the affectation of suche worldely dominion to all his Apostles: and consequently by them to all the cleargie. Where as M. Dorman p[ro]cedeth saying, that we tell Christe that he is of age, and able to doe it himselfe, and that therfore there is no remedie but he must nedes come downe, and geue answer to all our wyle demaundes in his owne person: I trust all men doe know, that M. Dorman did know, that he lied lewdly when he did write this. For he knoweth right wel, as shortly hereafter himselfe confesseth the same, Dorman fol. ii. b. & 12. 3.
 that we thynke it enough that Christe hath once come downe to teache vs, and that we looke for none other answers of Christe than he hath already geuen in his holy gospel, which he preached once for all in his co[m]m[un]ion, and confirmed the truth of the same by visib[ile] and co[m]m[un]ion miracles: and that therfore he speaking and answering vs in his holy worde, to all demaundes necessarie for our saluation, needeth not any co[m]m[un]ion presente, his worde and gospel written satisfi[ng] vs, as well as though we did se him, and heare him speake, with our co[m]m[un]ion eyes, and eares. And M. Dorman and all the aduersaries to the trueth may be ashamed to charge vs, as not allowyng Christ meanes to worke his spirituall grace by, but berryng him, by call[ing] for his co[m]m[un]ion presence: wheras thei them selves (as those that thinke he can doe nothyng except he be co[m]m[un]ionally present) woulde turmoyle him euerie houre, and minute also from place to place, yea

A REPROVE OF M

and woulde imprison him also in narrow and streight
rowmes, passynge litle ease in the towre of London
manysolde. And so they allowyng him no meanes to
worke by, but that he must nedes come downe in his
owne person, do as lustly soygne in this poynte with
Suenkfeldius, as they saldy charge vs therewith:
wherreas we do acknowledge that Chyriste, though
corpozally absent, by his diuine power, is able, and
doth dayly and howlerly worke his manysolde graces
in vs, by sundrie ordinarie meanes, suche as himselfe
hath appoynted and instituted: and that by his moste
holy worde he doth teache vs as effectually, as though
he were corpozally present: And by his blessed sacra-
mentes of baptisme, and of his supper he deueth (as
it were) his graces vnto vs: by the one regeneratynge
and reuiuyng vs in himselfe, who were befoze vn-
happily bozne, and dead bozne in Adam: by the other
noysshynge and refreshynge our honger and thyrstie
soules, with the swete of his blessed body and bloud, as
effectually, as though he were with vs corpozally pre-
sent. This doeth M. Dozman and hys aduersaries know,
and therfoze whan M. Dozman saith, that we barre
Chyriste of all meanes to worke by, M. Dozman & all
the worlde must also nedes know, that M. Dozman
lieth both Gamefully, and wittingly too. Now that
you vnderstande how M. Dozman hath moste vntruly
charged vs as allies to Suenkfeldius, who do moste
abhorre, and are moste farre from him, and his vyle
heresses, let me see whether, as I haue shewed a very
likenesse and conformitie to be betwene Suenkfeldius
and hys Papistes, in this laste point of allowyng Chyrist
no meane to worke by, and therfoze requirynge his
corpozall

corpozall pzeſence: ſo I can pꝛoue the like conſozmittē
betwē them and him liketwyſe in all other poyntes
by M. Dozman here ſpecified.

Suenkfeldius amongſt others holdeth this moſt abhominable hereſie, Dorman.
Fol. 10. a.
That we ought to baniſh vterly from amongſt vs all ſcriptures.

Do not the Papiftes themſelues, ſozbidding the ſcrip- Nowell.
tures to be readde of the laitie, kēpyng the ſcriptures
hidde in an vnknownen tongue, burnynge the ſcriptu-
res wꝛitten in knownen language, goe as neare to this
abhominable hereſie of Suenkfeldius, as we are moſt
ſarre from the ſame: who do iudge and teache, that al
men, of all ſortes ought with diligence to reade, or
heare the ſcriptures.

*Thou muſt not be perfecte in the ſcriptures, ſaith this ſinking he-
reſie like Suenkfeldius: the ſcripture is not his words but dead let-
ters, and no more accompre to be made of them, than of any other
creatures, amongſt the whiche they are to be rekened.* Dorman.
Fol. 10. b.

Thou muſt not be perfecte in the ſcriptures, ſay theſe Nowell.
faulſe Papiftes to all lay men: it is ignozance that is
the mother of deuotion: it ſufficeth a lay man to haue
fidem implicitā, an implicate faith, yea ſo implicate ꝑ the
moſt part of ſeely men vnder poperie, can no moze ex-
plicate what they belēue, than can a Popeniay: yea &
Popeniay like, both rehearſing ꝑ their implicate faith
and praying in a ſtrange language, they can no moze
tell what they ſay, than doth the Popeniay, whiche
biddeh her dame god night myſtres, at midde day.
And the Papiftes ſpeake of the holy ſcriptures, not
onely as vnreuerently, and abominably, as euer did
Suenkfeld, but do ſarre paſſe him in all outrage, cal-
lyng the ſcriptures moſt contumeliouſly, and blaſphe-
mouſly a noſe of war: and affirmynge it to be but an

A REPROVE OF M

uncertaine thyng, and like a rule of leade appliable to
 euerie wicked sentence, and to all purposes, excepte it
 haue the Popes direction as a mosse certain infallible
 rule. I will reherse the very wordes of that blasphemous
 beast, & as popish a swine, as euer was Swenk-
 fiede a stinkinge heretike: I meane Wighius in his
 Hierarchie, or defense of the Popes supremacie, written
 in our time, of whome Hosius hath been as bolde to
 hozow his reasons and authoritties, as your master D.
 Hardying hath been bolde to hozow of Hosius, and as
 you D. Doziman haue been bolde with D. Hardyinge
 himselfe your maister, to whom you owe a great part
 of this your booke, such as it is. Wighius wordes are
 these: *sunt scripture (ut non minus vere quam festine dixit qui-
 dam) velut nasus cereus, qui se horsum, illorsum; & in quam vol-
 ueris partem, trahi, retrahi, singlque facile permittit, & tan-
 quam plumbea quadam Lesbica edificat ionis regula, quam non sit
 difficile accommodare ad quiduis volueris. Et rursus. supra indi-
 cauimus, scripturas facile trahi quocunq; & velut plumbeam
 quamdam regulam, haud difficulter applicari impie cuius sen-
 tentia &c.* These are his very wordes, whiche in En-
 glish are thus muche. The scriptures (as one man, no
 lesse truly than pleasantly sayd) are like a nose of wax,
 which will suffer it selfe easely to be drawen, countre-
 drawen and framed, whiche way ye list: and as a cer-
 teine rule of leade of the Lesbian building, the whiche
 it is not harde to applie wherto ye will. And agayne
 the same Wighius in an other place saith: we haue
 shewed before that & scriptures may easely be drawen
 euery way, and, like a certain leaden rule, may with-
 out difficultie be applied to euery wicked sentence.
 Thus farre Wighius, speakyng it twyse or thysse, as
 they

Hierarch.
 lib. 3. cap. 3.
 fol. 103. d.

Lib. 5. ca. 3.
 fol. 111. b.

they say, as is meete for so woorthy a matter. Now compare me the estimation and sayng of the scripture used by this Papist, with Suenkfeldius his speakynge of it. *The scripture (saith Suenkfeldius) is not gods worde, but dead letters.* Wighius saith: the scripture is like a nose of ware, like a rule of leade. Is Swenkfelde, calling the scriptures *dead letters*, more wicked, than is Wighius blasphemous, in termynge it a nose of ware, and with all sayng, that it is so called, as truly, as pleasantly? Suche a pleasure hath this peuishe papist in deriding of gods worde. Is it more to be abhorred that Swenkfelde saith *the scripture is but dead letters*, than is Wighius calleth it a rule of leade? Is there any thyng more dull and dead than is lead? Is there mozeoner any thyng more vncerteine than a longe latthe or rule of leade, readie to bende and bowe euery way? Swenkfield saith *the scripture is but dead letters*: Hosius your greate estate for learnynge and vertue, beyng very busie in the ende of his fourth booke agaynst Bzentius, in comparynge the Gospell wrytten in paper and inke, with the church whiche he calleth the liuely Gospell (as though the other should be called the dead Gospell) goeth as neare to Swenkfelde, as. iij. pense do to a groate. And where he woulde sayne haue vttered his stomacke playnly agaynst the scripture, whiche hath so shrewdly vexed the Pope and papistes, and durste not: yet he sayth thus much. *scriptura quomodo profertur a catholicis, est verbum Dei: quomodo profertur ab hereticis, est verbum Diaboli.* The scripture as it is alleadged or vttered by the Catholikes (to witte Papistes) is the worde of God: but as it is vttered of heretikes (meanynge vs) it is the worde of the deuil. Thus woulde Hosius by a lewde

Lib. 4. contra
Brentius.
fol. 178. a.

fol. code. b.

imitation of S. Hieromes wordes vsed in his behemencie, perswade the people to thinke that the scripture vttered by any, but Papistes onely, is the worde of the Deuill: but the scripture of it selfe is euer gods worde in dede, though the abuse therof be deuilish: and therefore Hosius by hatred of the Scripture, ouerreachyng himselfe, doth in dede speake thus of it vntruly. And as the scripture is neither nose of war, nor leaden rule, nor the worde of the deuill, so; that it pleaseth Wighius, or Hosius so to name it: no more are we heretikes, so; that it pleaseth them, and other aduersaries maliciously so to terme vs: neither be they themselves by and by Catholikes, because they falsely so misname themselves. It is not their onely sayinge, and prouyng of nothyng, that can make either vs to be, that we be not, or them not to be that, whiche in dede they are, the very synagoge of Satan: whiche is by the light of God his worde made manifest, and proued in such sorte now in our dayes, that a good part of the christian worlde perswaded thereby, hath forsaken their Satanicall secte of papistris, and ioygned themselves to the sincere doctrine of the gospel: wherof riseth all this their deadly hatred, and blasphemous misnaming of y scripture. To procede, suenkfeldius sayth no more accompt is to be made of the scripture than of anie other creatures, amongst the whiche they are to be reckened. What sayth the hoggish papist Wighius? The scriptures may be framed, drawen and redrauen, this way, that way, euerie way, and applied to euerie wicked sense, or sentence: and therefore, as it seemeth by his iudgement, y scriptures are not onely not profitable (as be all gods creatures, to the whiche Suenkfeldius doth compare it) but are hurt,

hurtfull and deceitfull also, appliable to enery wicked
 sense, like as is a longe lithy latthe, or rule of leade,
 to euery crooked wall: suche a rule as hitherto neuer
 did yet god carpenter vse I trow: and like a nose of
 ware, suche a creature as was neuer by God made.
 Wherefore the papistes are not onely in blasphemous
 wordes against the scriptures like to Suenkfeldius,
 who compareth it to other goddes creatures: but in
 scoffyng agaynst the worde of God in such abomina-
 ble sorte, and comparynge it to such lewde instrumente
 and madde membes, as are leaden rules, and ware
 noses, are moze horribly blasphemous, than euer was
 Suenkfeldius. And whereas Pighius had a naturall
 nose, and other membes of his body, by the vertue of
 Gods worde, and yet in mockage doth compare goddes
 worde so beneficiall to him, to a nose of ware, by his
 swinish tongue vtterynge suche blasphemous wordes,
 it is greate pittie, that he had not had accorpyng to his
 pigghish name, an hogghish groine in steede of his nose,
 and a swinish body accorpyngly: that he might altoge-
 ther as he was hogghish in minde, so likewise in out-
 warde shape of body also, haue answered fully to his
 swynish name. So lesse contemptuously and contume-
 liously also speaketh Hosius of the Scriptures, who
 answerynge Bientius alleadgyng that kynges also
 had to doe with gods worde, and prouyng the same by
 the example of Dauid, and Salomon kynges of Israel,
 who by the motion of gods holy spirite, put in wryting
 those godly psalmes, and heauenly instructions, which
 haue been of all ages and times accompted in the body
 of the canonicall scriptures, hath these wordes.

scripsit Dauid psalmos aliquot, si quid Athanasio credimus, quinque

lib. 2.
 fol. 66. b.

A REPROVE OYM

*antium. Quid ni scriberet: ne nunc quidē regi prohibetur aut prin-
cipi, quo minus aut rylmos, aut psalmos, aut carmina scribat,
quibus Dei laudes celebret. scribimus indocti, doctique poemata*

Horatius.

whiche in english is thus much to say: Dauid
did write a few psalmes, if we geue any credit to A-
thanasius, but five onely. Why should he not so write:
neither is a kyng or prince forbidden at this time, but
he may write rimes, or psalmes, or verses to prayse
God therby: learned and vnlearned write poetries e-
uery where. Thus farre Hosius: who is not content,
to the derogation of the authoritie of kinges and the
Scriptures ioinly, to compare Dauid his psalmes, be-
yng of vndoubted authoritie, (as written by the inspi-
ration of the holy ghost, and of the bodie of the canonis-
call scripture, and approued & alleged by our Saviour

Luc. 24.

Christe) with rimes onely written by Princes in our
dayes: but also by a blasphemous derision, to matche
them with fabulouse poesies, written by learned, vn-
learned, it maketh no matter with him. I am sure, had
any written or sayd so muche in goddes church vnder
the olde lawe, agaynst the Prophetes, psalmes, or the

Luc. 24.

f. 44.

lawe (so so Christe doth diuide the holy Scriptures of
the olde Testament) as here hath Hosius written, he

Leuit. 24.

should accorpyng to the iudgement of the lawe, haue,
like a wicked blasphemar, be stoned to death. But blas-
phemie agaynst God and his holy scriptures, is with
our aduersaries a spozte. Dayly and most horrible blas-
phemies agaynst Christ are suffered in the Iues by the
Pope, and they neuerthelesse remaine the Popes
friendes, specially in neede of money. Onely a worde
agaynst that false vsurpar of Rome, and his leude tra-
ditions is auenged with sworde, sagot, and fire moste
cruelly

cruellie, vpon those that doe profess the Christes name, & all the articles of the Christian faith. Which, amongst many others, is not the least proofe that the Pope is Antichriste: for that he doeth thereby declare, that he preferreth him selfe, and his owne traditions, before Christ & his gospell: auengyng him selfe so extreamely vpon the contemners of his said traditions, and permitting blasphemers agaynst God and the holy scriptures to remaine not onely unpunished, but also his deare friendes. But lette vs procede with P. Dorman his rehearfall of suenkfeldius heresies.

The holy ghost vseth to come from above, without the helpe of Dorman meanes, as hearynge, preachinge, or readinge the scriptures. Vve fol. 10. b. must looke to be taught fro heauen, not out of booke, sayth svenkfeldius.

Doe not you Papistes say the same: haue not you geuen ouer preaching of gods worde your selues, and barred the people from reading, and hearing of it, by your crueltie, & close keepyng of it in a language vnknown to the people, and burnyng the booke of the scripture translated for the peoples vnderstandinge? Are not you the right heyyes of those Phariseis, to whom our saulour speaketh of, that haue taken away this key of knowledge of goddes worde, and neither will enter in your selfe, nor suffer others that would, to entre: & thus layng aside preaching your selues, and burnyng other that doe preache, and barrng the people of God from readinge and hearing of his worde, you doe saye even as did Suenkfeldius, that the holy ghost vseth to come from above into your Popish church, without all helpe of meanes, as hearyng, preaching, or reading of the scriptures, whiche you will by no meanes suffer so to be vsed in the church, as it may be vnderstan-

Luc. 11. g. 32

Deut. 6.
b. 6. &c.

ded. Are not you those, who contrarie to goddes commaundement that the booke of the lawe should not departe out of the handes and from the eyes of his seruauntes, haue eyther suche bookes as fewe can vnderstand, either burne such bookes of gods lawe as all may vnderstande: for that you will not haue them to learne of goddes booke, but onely of such traditions, as are reuealed to your churche from heauen, as you say: Thus you see good readers, I truste euidently, howe that M. Dozman hath most vniustly charged vs, and that we are as farre from Suenkfeldius vile heresies, as h Papistes in all pointes by M. Dozman rehearsed, agree and ioyne moste iustly with them: as I haue declared by the very wordes of Higbius, D. Hardinges chiefe author, and by Hosius, M. Dozman his pecteles pearle for learning and vertue, as he sayth. Whiche Hosius gaue occasion to M. Dozman to make mention of Suenkfeldius in this place: as partly before, and moze plainly now hereafter doeth appeare.

Dorman. fol. 11.

And thus whilst most shamefully to the greate dishonor of the whole realme (vnder whose name as it wer that fardell of lies, their apology was sent abroad) they haue not byn ashamed, to charge with this heresie of Suenkfeldius, one of the greatest ^{Hosius} estates, both for learning and vertue that at this daye Christendome ^{Cardinal} hath: we may see that they haue not onely shewed themselves to be very wicked, and shames men (the trache to their vices and perpetuall infamy and shame, that they lay plainely to the contrary, in the wordes of him, whom they so slandered, bearing witness against them) but as also runne into the same growndes whereon Suenkfeldius builded his heresie, their owne selves.

Nowell.

I trust

I trust that who so ever shall reade that confon-
 tie betwene the papistes and Huenkfeldius, and both
 their heresies befoze declared, & specially by the wordes
 of Wighius, and Hosius himselfe, shall vnderstand that
 Hosius was not without cause charged with some af-
 finitie to Huenkfeldius his heresie, and with contempt
 and blasphemie againste God and his holy scripture,
 where with Hosius writings doe abounde, and beare
 witnesse most plentifully thereof: and that therefore it
 is no shame at all to the authoꝝ of the apologie, to beare
 witnesse of the truth: the whiche apologie yet once
 againe M. Doorman with one worde, after his maner,
 confuteth, calling it a fardell of lies. But euery worde
 y^e M. Doorman speaketh is not gospel. And though he
 haue here in this his booke packed vs by such stozz of
 lies, y^e he might moze iustly haue intitled it a lighter
 laden with lies, than a fardell of lies, yet shall he, and
 all his felowes finde it moze easie soꝝ them, to sende vs
 ouer a hulke oꝝ twaine full fraughted with suche lies,
 as this and other their bookes swarme wth hall, than to
 answer that litle apologie to any purpose, terme he it
 neuer so contemptuously. Concerning Hosius, so great
 an estate of Chylkendoone, I will not of it befoze. Sure
 I am that in Polonia his countrey he is of the meaneſt
 soꝝt of biſhoppes there: and what should make him so
 great an estate besides, I know nothing, but his car-
 dinals hatte: which how much so euer M. Doorman este-
 meth, yet the truth is, that originally a Cardinall is
 but a person, oꝝ vicar of one of the parish churches in
 Rome, oꝝ there about in the countrey. For after that
 the Popes had iniuriously, and violently put y^e people
 of Rome from the election of the sayd Popes, beyng

Histor. Flo-
 rentine lib.
 1. fol. 40. b.
 & 45. b.

Lib. 1.

Platina in
vita Inno-
centij. 4.

but byshoppes of Rome (which election of right apper-
teined to them soynally with the cleargie,) and had ge-
uen full authoritie to the persons and vicars of the pa-
rishes in Rome, that they alone should elect the Pope:
Pope Paschall the first of that name, to adourne these
papall electours with some solemne title, named these
single soled clerkes, Cardinales: and pope Nicolas
the second of that name, confirmed the same: as is in y
Florentine histozie declared. But yet hitherto were
these papall electours scote men, for that they were not
as yet hable to pay for their horse meate in Rome;
where prouander is deare: & because they had chaunged
their name, and nat mended their liuinges, they went
apparelled as yet, like other commen curates, no better
than our Cardinales in Paules cathedrall church, yea
many of them farre worse: which vncomelinesse pope
Innocentius the fourth of that name wisely conside-
ryng, sayth Platina, *Statuit vt Cardinales equo in publicum*
vesti, galero rubro vterentur, honestandi ordinis causa. That is
to say: he made a statute or orde, that the Cardinales
should ryde on horsebacke when they came abroade, &
should weare a redde hatte, for the honestie of y orde.
Now sir, a merueilous estate in the Christen world that
Hosius hath attained to, to ride on horsebacke, (which
by like, he might not doe before, by vertue of his Carni-
ense bishoppsike in Polonia) and to weare a redde hatte.
I thinke the seruyng men of Englande of late yeres,
bryng scarlet cappes, as broad as hattes, and, when
they wente abroade any thing farre, rising also, haue
well left that v sage, though not of riding, yet of wea-
ryng redde vpon their heades: els might they haue
runne in daunger of the Popes curse, by such presump-
tion,

tion, so to ryde, and to weare rebbe, as dw his Cardi-
nalles. And lest ye thinke I dw but tell, pope Paule the
seconde, aboute an. 100. yeres agoe (as saith the same
Platina in vita Pauli secundi) publico decreto mandauit, proposita
pœna, ne quis pisan daret a coccinea (ita appellant capitis tegmen)
præter Cardinales ferret: quibus etiam primo pontificatus sui
anno, p. inum eiusdem coloris dono dedit, quo equos, vel mulas ster-
uerent, dum equitant. Voluit præterea in decretum referre, ut ga-
*leri Cardinalium ex serico coccineo fierent, sed id quo minus e-
c.*

That is to say: Pope Paule the seconde, by publike
decre: commaunded, and that vpon a payne apoynted,
that no man should weare a scarlet birret, cappe, or hat,
(so they call the couerpyng of the head) sayng onely the
Cardinals: to whom also, the first yere of his papacie,
he gaue cloth of the same colour, to couer their horses,
or mules withall, whilen they ryde. And further
he woulde haue made a decre:, that the hattes of the
Cardinalles should be made of silke scarlet. But that
this was not decreed, those letted, whiche iudgeynge
rightly, sayd, that the pompe of the church was to be
diminished, not to be encreased with the hurt of Chri-
stian religion. Thus saith Platine. Now you see the
parishe priestes of Rome, who from Peter his time,
vntill Paschalis the first (whiche was aboute eight
hundred yeres) were not able to pay for their horse
head, mounted now vpon Mules, and not onely them
selues, but their Mules also ouerspredde with scarlet:
that they may be woothy chapeines of that purpled
trunpet, that S. John in his reuelation speaketh of
beyng clothed in rebbe scarlet, and donken with rebbe
wyne, and moze donken with the rebbe bloud of the
saintes of God, this is that greater state, whiche M^r

Apocal. 17.

Platina in
vitis Ponti-
ficum, &
Onuphri^o.

Dozman braggeth that Hosius is come to, of a bishop
in his countrey, become a parish priest in Rome. For
that is the office of a Cardinall in dede: as to this
day the very titles of their Cardinallike dignities de-
testifie. *Cardinalis tit. sanctæ Priscæ*, as was this Pope
Pius 4. that now is, before his papacie. And pope
Paulus the 3. & pope Paulus the fourth, were before
Cardinales Ostienses, either of Ostia a towne not farre from
Rome, or of *Ostiensis Porta*, a gate in Rome, of the parish
next to the whithe gate, they were by lyke persons.
Pope Marcell^o. 2. *Cardinalis tit. Crucis in Hierusalem*, which
is a parish church in Rome. Pope Iul^o. 3. before *Cardi-
nalis Prænestinus*, of Præneste a towne neare to Rome.
Pope Clemens. 7. *Cardinalis tit. s. Laurentij in Damaso*, a
parish church in Rome. Pope Hadrianus. 6. ante *Cardi-
nalis tit. Pâmachi*, a parish church in Rome. Pope Leo 10.
ante *Cardinalis s. Mariæ in Domínico*, a parish church in
Rome. And our two countrey men Cardinall Pole, &
Cardinall Wolsey, the one *Cardinalis tit. s. Mariæ in Cos-
medin*, & other *tit. s. Cecilie*, two parish churches in Rome.
Pope Pius. 3. ante *Cardinalis tit. s. Esdrâch*. Pope Inno-
centius. 8. ante *Cardinalis tit. s. Lucine*. Pope Sixtus. 4. *tit.
s. Eudociæ*. Pope Paulus. 2. *tit. s. Marci*, foure parish chur-
ches in Rome, with many such like, extant in Platina,
and Onuphrius: but I thought it sufficient to note the
Cardinalities, whiche these last popes possessed before
their papacie. Finally, Hosius himself is *Cardinalis tit.
s. Laurentij*: of a byshoppe in his countrey, by a notable
promotion, become curate of S. Laurence parish. I
meruell that M. Dozman doth not bragge of the ease,
as well as of the honour that Hosius hath gotten by
his Cardinals hatte: that he shall not be compelled in
his

his owne proper person to make greate estates on the way, but by the privilege, and after the maner and custome of the courte of Rome, may sende his moyle with a lackie to make them, so that his cardinals hatte hange vpon y pommell of his saddle for honours sake, by the figure Synecdoche, continens pro contento, a Cardinales hatte for a Cardinales head: suche is the guise of the courte of Rome, deriding princes & greate estates, yea and all the worlde too. This case with this honourable hatte hath Hosius attained: other greate gaine I thinke he hath none. For the greatest pension that the Popes holinesse geueth to his Cardinales, is a. 1000. crownes: and that pension he geueth to suche more chapleines, as haue not yet two or three byshoplikes, to finde them Cardinallike: neither geueth he it freely, but they pay sweetly for it to the holy father, who selleth *sacra ac prophana omnia: iuxta regulā, Omnia uenalia Rome*: accordinge to the loze of his first predecessor, Iudas Ischarioth.

Unlesse Hosius for his paynes taken in writinge for the defence of the papacie, now in daunger of utter ruine, be more liberally dealt w, than others hitherto vsually haue been. Though I haue been longe about this greate estate (good reader) yet I thinke it neither vnpleasant, nor vnprofitable to thee to vnderstande the origine, progresse, and fine of this greate estate of Cardinals, who, being originally more parish prests, leauing their curas, and vsurping all worldly dignitie, are become make chapleines to that false vppermoste vsurper, who being in deede the byshop of one only cite, a title parcell of the vniuersall worlde, chalengeth the supremacie not onely ouer all the church of Christe

disper.

dispersed throughout the worlde, but also the dominion
ouer all the worlde it selfe, and all the kyngdomes ther-
in, & therfore hath he made his pelling parish priestes,
princes pères, nay, their superiours, that he myght
haue chapleines méet for so greate a Roide as he is.
Now concernyng Hosius his great learning, it is not
without cause that M. Doorman doth so exceedingly a-
uāce it. For as M. Doorman hath borrowed this his booke
of D. Hardyng, so hath D. Hardyng borrowed all this
his & your treatise of the popes supremacie of Hosius:
and Hosius hath borrowed it of Pighius Hierarchie,
and Pighius hath borrowed it of Dionken Echini, the
founder of these matters in our dayes. And most true
it is, that there is not one reason, nor authoritie al-
most in all that great volume of Hosius against Bren-
tius, containyng five seuerall bookes, but that he hath
had out of Pighius Hierarchie, and Alphonsus de he-
resibus, after whiche sorte any meane man may be
counted learned. This I am hable to proue as true, as
I haue hitherto, I trust, proued you M. Doorman a liar
in all you haue hitherto written, & doubt nothyng so
to procede with you to the ende of your leude lies, laden
in this your lighter of false fables. Wherefore Hosius
deserueth the name of the compilator, rather than the
author of that greate booke, written against Brentius
litle booke, intituled Prolegomena, for that he hath sto-
len all his authorities, and reasons out of the sayde
Pighius his Hierarchie, and Alphonsus de Heresibus,
as all learned readdyng the sayd bookes that most easi-
ly and plainly perceiue. Yea and in compilyng them
together, it is iudged vpon probable coniectures by the
style and poeticall phrases, and verses vniuersally
sus

his age & vocation, that as he hath borrowed the matter of his booke, so hath he had the helpe of other in penning of the same: and yet may he well call the booke his owne, as bought with his owne money, and large rewardes bestowed vpon his style wrightes.

Concerninge his great vertue, though I know not his life, yet I iudge it a worthy matter for *Sp. Doorman* his commendation, and hym selfe worthy of the court of Rome. But I can say little herein: onely this can I say, that his neighbours dwellinge nêrer him, than I doe, a good sorte of hundred miles, doe in printed booke obiect to him, that his Cardinales hatte, I would say, head, wil be now and then overladen with Polorishe pottes: I know not trulise, or otherwise, but as his neighbours doe say.

Iacobus Andreæ cōtra Hosii fol. 155. & multis locis.

Dorman. fol. 11.

For gods sake good Christian readers, for your owne soules sake, and the loue that you beare thereto, geue eare to no such seditious voices, how euer they be cloked with the name of Christ, which the diuel then doeth most inculcat, when he would driue vs fastest from him.

Nowell.

I trust that all good Christian readers, for that loue that they beare to god, who is the truthe, will geue no eare to suche false fables, as *Sp. Doorman* and other aduersaries of the truthe doe publishe in suche leude lyinge booke as this is: and that vpon respecte of the health of their soules, they wil stie farre from the blouddie Butcher of Rome: who, vsinge the cloke of Christes name onely, denieth hym in dede: and placinge in his place his pynishe pardons, and other popishe pelsrie, destroyeth as well Christian mens soules

15b

les

les by his poysoned doctrine, as he doth murder their bodies by the most cruell kinde of death that the Diuel his father and he can deuise. And by the way note, that to speake truely of a sozaigne false Polonish papist, is with *M. Dorman* accópted sedition: as though, because he is a cardinall, he were therefore our lawfull magistrate: which, wist I, were true, I would geue moze reuerence to our cardinales in Paules Church, then I hitherto haue done. And sure I am, thei deserue soz their cardinallshippe, as much honour, as doth *Hosius*, yea and moze too, were false opinion banished, & thinges truely, as they are in dede, weighed, & esteemed. For they yet according to their origine, minister the sacraments, & visite the sicke, as is the prope office of curates to do: whercunto *Christia* princes, once at the last I trust awaking, wil bringe these personate, & vilered Romaine parish priests, from their vsurped wo:ldlie pompe and dominion: and that the said princes will reduce the pope himselfe likewise, from his phantastied supzematie ouer h vniuersal Church, to his peculiar cure of the churche of Rome. And thus I lette this *Hosius*, one of the greatestt estates, both soz learninge & vertue that this daie *Christendome* hath (soz so *M. Dorman* saith) soz this time alone, with his cardinall scarlet hatte, and his moyle trapped accordinge soz his estate.

Dorman. fol. ii.

Vvhat other thing did their forefathers *Chore*, *Dathan*, *Numer.* *ii.* and *Abyron*, in rebelling agaynst *Moses*, and *Karon* the ministers of almightie god? what other perswasion used they to the people? what other reason brought they to alluge from their obedience to rebellion, from quiet rest, to sedirious wandering without a head, the flocke of god: then the very same, that these miserable me of our time.

the prote- time doe? Their apologie saierh, that there nedeth here in the church
ntes rea- no head to gouerne it, because Christ is alwaies with it. And did
as Chore not those wicked men in their rebellion against Moses and Aaron
thā, and use the same reason, when they tolde them to their face. Suffici-
yrd did. ar vobis, quia omnis multitudo sanctorum est, & in ipsis est
amer. 16. dominus? let it suffice you that al the multitude is holy, and thei
haue god present with them, Cur eleuamini super populum
domini? And whie then take you upon your selues the rule ouer
the people of our lord? As who would saie, hauing no neede of any
other ruler, god being with them. But as almightie god was then
amongest his people and vsed yet neuer thelesse the ministry of men:
so is Christ (no doubt) our sauour now present alwaies with his
churche, and chiefe head and gouernour thereof, and yet gouerneth
he the same by man. And as Chore, Dathan, and Abiron, be gone
before, swalwed alue by hell, there to taste of those rewarde
which for such rebellious wretches are prepared: so must our Chore
and his companions folow their trace, onlesse by their repentance
they mollifie, and asswage the iust wrath of god.

No well.

This hystorie is by many aduersaries alleaged against
vs, as vnlawfully rebelling against the pope: specially
by cardinal Pole against king Henry the eight. Concern-
ning the matter it selfe, sayng Chore, Dathan & Abi-
ron were so horribly punished for rebellio against Mo-
ses & Aaron, & certeine it is, y of these two Aaron was
the high priest, & that yet Moises was his superiour, it
foloweth therfore, y Moises, to say, the prince of y peo-
ple, is aboue y bishop, or high priest (which you can not
abide) or elles to auoid y mattier, you must say (as you
some where do) y Moises was priest also: which, if it be
true, inso much that there were two highe priestes at
once ouer the people of god, & so is your assertion of the

Cardinalis
Polus lib. 1.
de eccle. Ro-
manx pri-
matu. fol.
19. & 20.

Bb 2

Supremacie

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Dorman. f.
7. b.

Exod. 19.
a b.
1. Petri. 2.

supremacie of one onely high priest over the whole Church, quite ouerthrowen. For you say, *M* Dozman, That you haue perceiued, that god in that people in their lawe, and priesthood, shadowed out vnto vs, like a cunninge workeman, the whole forme and proportion of his church. Wherefore *M*. Dozman I pray you, marre not gods proportion, and some of his church: but as you will needes haue an Aaron or high priest in the sayde church, so let vs also haue a Moyses to be his superiour in the same. For whiche way soeuer you turne you, sure I am, that by the scriptures, the title of priesthood may as well apperteyne to a christian prince, as it did to Moyses: so that there is no let, nor lacke therein, but that a christian prince may as wel be superiour to the high priest, or bishop, as was Moyses to Aaron. To procede: Chozé, Dathan, and Abyron, rebelled against Moyses and Aaron, who were specially by god appointed to be their gouernours, and his ministers: but what apperteyneth that to vs, who doe obey our naturall prince appointed by god, to our gouernour, and all as well ciuill magistrates, as ecclesiasticall ministers of god vnder our prince: and therefore doe we, as we must needes, renounce the authoritie of that foraigne vsurper of Rome, sworne enemy to our prince, and countrey: who is not our gouernour, nor the lawfull minister of almighty god, but a foraigne false vsurper, and the Diuelles bayle generall, chalenginge suche a superiortie, as none can holde by any tenure, but from the Diuell himselfe. It is you papistes that are the successours of the rebelles, Chozé, Dathan, and Abyron: who leauinge the obedience due to your owne naturall princes, for the scrupling of a foraigne

for aigne false vsurper of Rome, do rebell not onely against popes, that is to say, your gouernour by god Rom. 13. appointed, but against god himselfe also. You rebell against god, and his seruauant popes alwaies: you set vp and mainteine Idolles, and Idolatrie, contrary to the manifest word of god geuen by his minister Exod. 10. popes: you do charge the Apologie vnjustlie, for it saith truelie, that Chyiste nedeth no such one onelye heade ouer all his church, as the pope would seme to be: neither can there be any suche, but Chyiste himselfe onely, as hath at large bene before declared.

But when M. Dozman so speaketh, as though we would haue no gouernours at all in Chyistes church, he doth deale deceytfully with the simple, & impudently with vs. For we acknowledge, y as popes & Aaron were gods ministers by him appointed to gouerne his peculiar people Israel: so hath god likewise appointed to euery seuerall countrey their popes & Aaron, their princes & pastoures or bishops, which ought likewise to be obeyed, as popes & Aaron were to be obeyed of the Israelites. And that those who do disobey them, do sinne by rebellion, as did Choz, Dathan, and Abyron. This appeareth to be true by S. Cipriane, who Li. 4. epist. 9 & lib. 3. epist. 9. doth alleage this example of the rebellion of Choz, Dathan, and Abyron, against such as be stubborne & disobedient to their owne senerall bishoppes, as was one Pupianus to himselfe: and the African deacon against Rogatian his African bishop. In the whiche epistle also S. Ciprian alleageth manie other places of the scripture, falsely applied now adayes to the prouise of the Popes supremacie, for the authoritie of euery bishoppe in his owne diocesse. But this place of Deu,

teronomus is neither by S. Ciprian, nor any other but onely papistes alleaged for the prouiser that the bishop of Rome is to be obeyed by anie, sauinge onely Romanes, or Italians his inferiours. Concerninge the reason made by Choz, Dathan, & Abiron, that the people ought not to obey their gouernours because they be al holy, & that therfore the magistrates ought not to lifte them selues aboue the Lordes people, it is not our reason, as M. Dozma saith: it is the reaso of the popish swarmes of their counterfeite hypocrites, falsely called religious: yea & of the whole popish clergie, who haue procured of their father of Rome, immunities from all obedience to their natural princes appointed by god ouer the, as was Moyses ouer the Israelites. It is therfore, Chanon Choz, Dathan Dane Ponke, & Abbot Abiron, with their coplices of false friers, & other hypocrites, y were so holy shauelinges, that they might not for any crime, were it neuer so hainous, be tried by the lawes of their countrey, nor answered before their natural prince. They cried as did Choz, Dathan, & Abiron, they were the holy people of y great lord of Rome & that no tempozal lord might lifte vp hym selfe aboue the. And thus they shewed themselves, to be the very children of their forefathers Choz, Dathan, & Abiron, as truely, as M. Dozman doth falsely object it to vs. Now whereas M. Dozma alleageth the Apologie, as thus reasoning, *that the Church hath no neede of any other ruler, because Christ is with it:* truth it is, if M. Dozman dooe meane one onely head of the vniuersall church. For Christ needeth no such general gouernour, seying he is both present himselfe continually by his spirite, as he promised, & also for y he hath in every peculliar countrey, & church, his Moyses & Aarō, that is to say, his seueral deputies

Multitudo
Sanctorū.

Popul' do-
mini Papae.

deputies in his stæde euery where here in earth: for y
no one mortall man can possibly suffice to y gouernaunce
of y whole world or church, which world folowing in
the Apologie, p. Dorma of his accustomed sinceritie
omitteth utterly. For it is the speciall worke of Gods
omnipotent wisdom, as first to haue created y whole
world, & instituted y whole church, so vniuersally to go-
uerne the same, reaching mightely fro ende to ende o-
uer all, & swetely disposing or gouerninge al thing:
whereas sely mā ouercharged with y gouernaunce of a
litle percel, is euer soone guiltie, whē it shalbe said vn-
to him, *Redde rationē villicationis tuæ: Rēde an account*
of thy stewardship. At the last he cōcludeth with a ter-
rible denuntiatiō, as it were thunderinge in a kinder-
kinne, & lightning out of a bright basen most terribly,
that we must folowe Chozē & his fellowes swallowed
quicke by hell, as rebellious wretches against y popes
Monarchy, vnlesse we repēt. But we feare no necessitie
of such horrible damnation, vpon p. Dorma his Myse.
For as we ar most far fro rebelling against our natu-
ral soueraigne, & other gods ministers apointed to go-
uerne vs, & therfore no partakers of Chozē, & his fello-
wes rebellio, so trust we in god to be most far fro they
most horrible destructiō. And we geue warning to p.
Dorma, w his p. D. Harding & al such as thei be, who
for maintenaunce of a foraigne Pharaο, against their
consciēces (as is to be feared) do disobey their owne
natural pynce, & that vpo a pzetence of holines & spiri-
tualitie, & are therein most like to Chozē, Dathā, & A-
byzō (rebelling against their owne speciall gouernours
by god appointed, as they did) that they make spede
by vnfeined repētāce to mollifie gods most iust wrath,
& thei folow not Chozē, Dathā, & Abyzō, in horrible dā-
nation, as thei haue folowed the in damnable rebellio.

Apolo. An-
glican. b. i.
pag. 2.
Sapientiz.
8, 2. 1, & c.

Luc. 16. 2. 2.

A REPROVE OF M

Dorman. fol. 11.

But yet let vs good readers, that nothing maie remaine, that might in any wise seeme to blemish this trueth, goe one steppe further. For as yet will our aduersaries I know well saye, that I neuer came where it grew. For our case, saye they, is far other wise, then you take it: seyng that we vterly denie not, that Christ workeith by meanes, but onely swaue from you, in that we take those instrumentes and meanes, to be other then you doe. For the scripture, we say, which Christ hath left to vs, is the true meane, whereby in all doubt and controuersies, we may sufficiently content and satisfy our selues. This is that iudge, whiche can not deceaue, this is that touchestone that can not lye. Thus say our aduersaries, with whom in that that they appeale to the scriptures no man is offended, yea we praise them therefore, and doe the lyke our selues. But in that that they holde the scripture to be of it self alone, to ende and determin all controuersies, rising upon the doubtful meaning of the lettre, able and sufficient: therein we vterly dissent from them, and as we thinke, not without great cause.

The scripture not
hable to determine all
the controuersies that
maie rise upon the
meaning of the let-
tre.

Nowell.

Sp. Dozman abuseth all men to muche: for as we do say that the scripture beynge the word of god, is a lanterne to our seeke, a light to our steppes, a touchestone of triall, the lodestarre in the darke night, the way to walke in to life euerlastinge &c. so doe we acknowledge, that we must haue bishops, and pastoures well learned in the same scriptures, or word of god, to expound same vnto vs, to rebuke our vices by the same, to exhort vs al to vertues by the same, & finally, by the same, as a salve for all sores, to cure all our diseases, as becommeth suche heavenly phisitions, and by the same word of god, as the sove of our soules, like our spirituall pastours, to fede vs vnto lyfe euerlastyng.

And

And thus we agree most directly with gods ordinance expessed in Deuter. 17. in resorteinge to our owne bishops, and pastours, as did the Israelites to theirs, in all doubtess or other necessarie cases: which place **D.** Doorman will needes stil wrest to the p^rose of one onely head priest ouer all churches of all nations, and languages, whereto it serueth no moze, than doth butter to stoppe an ouen. For how can all nations resort to one onely man: how can al nations vnderstande one mā, had he mo languages thē euer had **D.** With y^e dates: how can one man, neuer yet hable to suffice to the regiment of one church, be hable to susteine the charge of all churches: how can he that is not faithfull ouer a litle, be sounde worthy to haue the whole worlde committed vnto him: seinge the diligent and faithfull seruaunt was made ruler ouer tenne cities onely: **Sal.** ^{2. Paralip. b. 10.} Salomon indued with all wisdom, saide of one nation beinge vnder him: *Quis potest hunc populum tuum dignè, qui tam grandis est, iudicare?* that is to say, Who can be hable well to iudge and gouerne this thy people, whiche is so great: But who is so bolde as blinde bayarde the Pope, who thinketh him selfe of habilitie to iudge, and gouerne all people: shewinge him selfe most vnlyke vnto Salomon, who hauinge but one nation to gouerne, asked wisdom of god, as most necessarie thereto, rather then riches: the Pope hauinge one church of Rome to gouerne, and lackynge wisdom thereto (as by the dissolute disorder, & detestable enormities of that church aboue al other, appeareth) would yet haue the regiment of all churches: not well to gouerne al (which is impossible) but to scrape to him selfe the riches of them all, as the experience of his practise

hath well proued. But as the Pope herein is most vnlike to wise and humble Salomon, so is he most like to subtil and proude Satan, ascendynge with him in presumption, and desyringe to be lyke in the gouernance of the whole church, & woylde, with the highest God, whose onely and proper office this vniuersall regiment of al is, vnpomble to any man, though the pope neuer so muche, with his graundfather Sathan, do claime all to be his owne: and thercoze with him troubleth all countreys, kingedomes, & nations: but accorpyng to his presumption with Sathan, shall his ruine with him be. S. Cyprian, and after him S. Augustine, with. 217. bishoppes moe in the Africane councell, seeynge the inconuenience of so manye farre iudges, & gouernours, & the commoditie of fewe: al iudges & gouernours in seuerall countreies, & cities, decreed, that no man of theyr countrey, shoulde sayle ouer the sea, to goe to Rome, or other places, there to be resolued of theyr doubtcs, but that euery seuerall bishoppe shoulde haue the people of their seuerall bishoprikes, or diocesses, obediencie vnto them selues, and all controuerxies amongst them arisyng, to be determyned at home: as hath bene at large before declared.

Dorman. fol. 12.

Nowell.

Borrowed
out of Pighius Hierach. lib. 4. cap. 3. folio. 149. & Hosius lib. 2. contra Brucium. fol. 19.

For omitting here, that almighty god commaunded in the olde lawe as before you haue hard, that his people the Iues, in doutefull questions arising apō the lawe, shoulde resort to the priestes, and to him that was the chiefe iudge for the tyme, to be resolued therein: and bad them not, for the tryall thereof which sense were most true to lay and confer one text with another. (which without doute had he knowen it to be the best and surest, as it is the readiest and easiest way he would not haue let to haue doen:) experience also hath taught vs the contrary thereof.

Nowell.

Deut. 17.

Nowell.

It is true **M. Dozman**, we haue heard this your onely place of scripture (which yet is most impertinent to your purpose) befoze : yea & that sowe times, in syue leanes space tw: which argueth your miserable distress, who in this so necessary a part of your treatie of **p**opes supremacie, & the foundation of al, hauing but one onely place of the scripture, which in your opiniō made a shoue for you (though the same in dede is not onely impertinent to your cause, but directly against it also, as hath been befoze at large declared) ar drinen to your arte, by often repeting of that one, to make a shoue to **p** simple readers as of many places. And here bylike **M. Dozmā** remembryng the prouerbe, *Crambe bis*, (much moze *ter, quater & amplius*) that to much of one thinge is nought, specially, if it be vnfaury, mollifieth the matter by a preaty figure, saying, that he wil omit it, & yet dooth largely p̄secute the same. In dede seeinge he hath so often alleaged this place, for **p** he had none other, & I in euery place haue said somewhat to **p** same: for auoiding of tediousnesse, I wil omitte to reherse at large thinge befoze said, & wil remitt the (good reader) to the 59. leafe of this booke befoze: where this place is both alleaged by **M. Dozman**, & consequently answered at full, & as I trust, to the satisfiing of all reasonable readers. Onely this wil I here again reherse (seeing **M. Dozman** calleth vs from the scriptures to **p** pope, & wold abuse this place thereto) **p** the Iuishe high priest him selfe, by the very words of the same place, is bounden to teach, & iudge accor̄dyng to the woorde of god, and not at his will, and pleasure. **Pighius** I knowe, and **Hosius** also, dooe here synde faulte with the olde

Deuter. 17.
Dorman. f.
4, touched.
folio. 7.
prosecuted
at large.
fol. 9. b. &
fol. 12. a.

fol. 59. & c.

Deuter. 17.
b. 10.

Facies quod
cuius dixe-
runt, & do-
cuerint te
iuxta legem

Cc 2

trans eius

A REPROVE OF M

hath well proued. But as the Pope herein is most vnlike to wise and humble Salomon, so is he most like to subtil and proude Satan, ascendynge with him in presumption, and desyringe to be lyke in the gouernance of the whole church, & woꝛlde, with the highest God, whose onely and proper office this vniuersall regiment of al is, vnpossible to any man, though the pope neuer so muche, with his graundfather Sathan, do claime all to be his owne: and therefore with him troubleth all countreys, kingedomes, & nations: but accordynge to his presumption with Sathan, shall his ruine with him be. S. Cyprian, and after him S. Augustine, with. 217. bishoppes moe in the Africane councell, seeynge the inconuenience of so manye farre Iudges, & gouernours, & the commoditie of fewe: Iudges & gouernours in fewe countreies, & cities, decreed, that no man of theyr countrey, shoulde sayle ouer the sea, to goe to Rome, or other places, thers to be resolued of theyr doubtcs, but that euery fewe al bishoppe should haue the people of their fewe bishoppes rikes, or diocesses, obediēte vnto thm selues, and all controuersies amongst them arisynge, to be determined at home: as hath bene at large before declared.

Dorman. fol. 12.

Nowell.
Borrowed
out of Pig-
hies Hie-
rach. lib. 4.
cap. 3. folio.
149. & Ho-
sius lib. 2.
contra Bre-
tium. fol.
139.

For omitting here, that almighty god commaunded in the olde lawe as before you haue hard, that his people the Iues, in doutefull questions arisynge apō the lawe, should resort to the priestes, and to him that was the chiefe iudge for that tyme, to be resolued therem: and bad them not, for the tryall thereof which sense were most true to lay and confer one text with another. (which without doute had he knowen it to be the best and surest, as it is the readiest and easiest way he would not haue let to haue doen :) experience also hath taught vs the contrary therof.

Deut. 17.

Nowell.

Nowell.

It is true **M. Dozman**, we haue heard this your onely place of scripture (which yet is most impertinent to your purpose) befoze: yea & that sowe times, in syue leaues space tw: which argueth your miserable distress, who in this so necessary a part of your treatie of **p**opes sup:emacie, & the foundation of al, hauing but one onely place of the scripture, which in your opinio made a shoue for you (though the same in dede is not onely impertinent to your cause, but directly against it also, as hath been befoze at large declared) ar driven to your arte, by often repeting of that one, to make a shoue to **p** simple readers as of many places. And here bylike **M. Dozma** rememb:ing the p:ouerbe, *Crambe bis*, (much moze *ter, quater & amplius*) that to much of one thinge is nought, specially, if it be vnsauery, mollifieth the matter by a p:eaty figure, saying, that he wil omit it, & yet doth largely p:ofecute the same. In dede seinge he hath so often alleaged this place, for **p** he had none other, & I in euery place haue said somewhat to **p** same: for auoiding of tediousnesse, I wil omitte to reherse at large thinge befoze said, & wil remit the (good reader) to the 59. leafe of this booke befoze: where this place is both alleaged by **M. Dozman**, & consequently answered at full, & as I trust, to the satisfiing of all reasonable readers. Onely this wil I here again reherse (seing **M. Dozman** calleth vs from the scriptures to **p** pope, & wold abuse this place thereto) **p** the Iustice high p:iest him selfe, by the very words of the same place, is bounden to teach, & iudge accor:dyng to the woo:de of god, and not at his will, and pleasure. **Pighius** I knowe, and **Hosius** also, dooe here synde faulte with the olde

Deuter. 17.
Dorman. f.
4. touched.
folio. 7.
prosecuted
at large.
fol. 9. b. &
fol. 12. a.

fol. 59. & c.

Deuter. 17.
b. 10.
Facies quod
cuoq; dixerint, & docuerint te iuxta legem trans eiu;

Pigghius
Hierarch.
lib. 4. ca. 3.
fol. 149. b.

translation, for that it maketh against their purpose. But all other papistes will allowe none, but the olde translation onely: whiche M. Stapleton also earnestly in his late englished booke, doth constantlye affirme onely to be allowed: whiche might suffice Pigghius and Hostius I trowe.

But thonghe nothinge can suffice them, yet to the satisfaction of the good reader, I doe trust, that it can not be dented, but that y^e high priest (aswel as al others) standeth bound by o^rther places of the scriptures, to the obedience and followinge of goddes lawes, and all his teachinges and iudgementes: according as is by god commaunded to

Deut. 4. a. 2.
Deut. 5. d.
32.
Deut. 12.
d. 32.

all men, without exception, by these woordes. *Non declinabit is neq; ad dexteram neq; ad sinistram, ab ijs que praecepit Dominus Deus vobis. Et non addet is ad verbum quod vobis loquor, non auferet is ab eo.* That is to say, Ye shall not decline from the thinge, which the Lorde your God hath commaunded you, neither to the right hand, nor the lisse. Thou shalt adde nothing thereto, nor take any thing therefro. I trust (I say) that Wightas, and Hostius, with M. Dozman, and such others, wil confesse that these sentences, and such other tyke, doe binde as well the high priest as all other men, that he may not doe what he list, but according as gods words doe leade: els if he lisse iudgeynge accordinge to the lawe, and commaund thinges to be done against the lawe, (as is vsuall to the pope to doe) I beleue S. Pauls curse will light vpon him. *percutiet is Deus pariter de albare:* God will smite thee thou ouerwyped wall: and that we with S. Peter, and S. John may boldly say to him, and his: whether it be right in the sight of god to here you, rather then god, iudge ye. So that consequently,

AA. 23. a. 3.
AA. 4. d. 18.

we

we be at libertie to disobey the commaundement of that high priest, that shall geue in commaundement anie thinge contrarie to gods word, and commaundement: to the obedience whereof, as well the high priest, as any other, doth stande bounden.

Now amongst other profitablie studies of the scriptures, what can be more profitable, yea necessarie, than by conferringe the textes and places of the scriptures together, thereby to gather the true sense of euerie place: which, though it so misliketh P. Doorman, yet hath it best liked all the olde writers, and doctours of the church hitherto. S. Augustine amongst others, whom I had rather like, and folowe, than. 5000. Wardinges, and Doormans, shewing his likynge of that conferringe of places of scripture together, hath these wordes:

Vbi autem apertius ponuntur, ibi descendum est, quomodo in locis intelligentur obscuris &c. that is to say, where things are more plainely vttered in the scriptures; there must we learne howe they are to be vnderstande in darke places. For that can not be better vnderstanded, which is sayd of god in one place: Take thine armour and shield, and ryse to helpe me: than of that other place, where it is read: **Lozde thou haste crowned vs, as it were with a shield of thy good will,**

or fauour. Thus farre S. Augustine: who in the. 27. and. 28. chapter of the same booke, prosecuteth that most profitable way of collation of textes of scripture at large. And the same S. Augustine in an other place, hath these wordes.

Quibusdam scripturarum locis apertius aliquid exponitur, quod diligens, & pius lector etiam in alijs locis in quibus minus aperitur, intelligat &c. that is to saie: In some places of the scriptures a thinge is more plainely

exponed. *Libr. 83. Questionū. quest. 53.*

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expounded, the whiche a diligente and godlie reader may also vnderstande in other places, in the which it is not so plainly opened. For our god to the health of our soules, hath by the holy ghoſte ſo ordeyned the diuine bookes, that he wold not onely ſeade vs with plain textes of ſcriptures, but alſo exerciſe vs with darke places of them. Thus much in that place. S. Auguſtine: who calleth ſuch as ſo compare the ſcriptures together, godly, & diligent readers, whatſoeuer M. Dozma ſaith of them, & he ſaith that ſuch dwiniges are healthful to our ſoules, though M. Dozman thinke, or ſay othertwyſe: and therefore by S. Auguſtine his iudgement it ſoloweth, that M. Dozman with others, perſwaded as he is, are no godly, nor diligent readers of the ſcriptures, neither doe regarde the health of theyr ſoules: and therefore no maruell that they applie the ſcriptures ſo frowardlie, and wreſt them ſo violentlie, and falſellie, as they dooe, whereof this booke is an euident example.

In 1. 21. Gen.
neſ. homil.
13.

S Chryſoſtome alſo (as befoze was noted) agreeynge with S. Auguſtine, ſaith: that the holy ſcripture expoundeth it ſelfe, & ſuffereth not the hearer to erre. Wherefoze we can not but with S. Auguſtine, and S. Chryſoſtome, and other auncient and godly doctours, and fathers, muche like, and prayſe this moſte proſpytable and holſome conference of dyuers textes of the ſcriptures. And no doubt but the Juſthe prieſte appointed to reſolue othert men of their doubttes, did him ſelfe vſe the ſayde conference of ſcriptures, as byd thoſe moſte godlie and learned prieſtes, S. Auguſtine, and S. Chryſoſtome both vſe it them ſelues, and alſo counſaile other ſo to doe: as beyng the beſt waye, to their
known,

Deut. 17.

known, whereby to attayne to the true vnderstandynge of the scriptures.

But *Mr. Doorman* hath a greate desyre to byynge vs from the scriptures to the iudgemente of his hyghe priest the Pope, and therefore this conference of the scriptures togeather, is so farre out of cōceite with him, that he vntruly chargeth vs, for that we like it very muche, as though we did therefore mislike all instructions of gods ministers. But though we doe not receiue the Popes instructions, (for that he is neyther godds, nor our ecclesiasticall minister) yet it is well known to the worlde, that we seeke instructions, and explications of doubtles, of god his ministers and preachers of his worde continuallie, whereas pou the papistes vse it moze rarely: and, vntill of late they weare by vs a lpttle styred vp, they vsed it nothinge at all: so that it seemed by their leauynge of preachinge, and keeping of gods word vnknoen in a straunge language, they would neither haue the doubtfull questions of gods lawe explicate by conferinge of textes of the scripture togeather, nor by the voice of the priest, nor minister neither: but wold haue had gods holie word wholly vnknoen to al the worlde, and all men to liue, not onely without explication of doubtfull places of the scripture, but without knowledge of any place of the scripture at al: and in steede of god his worde, to haue pampered by Gods people with their poysoned pappe of Poperie. But, saith *Mr. Doorman*, god did not commaund any such conference of scriptures, but onely to resort to the high priest: yet I trust *Mr. Doorman* is not ignozant, what it meaneth that:

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Deuter. 4.
Per totū &
multis lo-
cis.
Psal. 1. a. 2. 3.
& 118. a. 2.
& multis
locis.
Ioan. 5. f. 39
Act. 17. c. 11.

that god, and our sauiour Chriſte doe ſo earneſtly ex-
hort all men to the diligente readinge and ſtudie of
the ſcriptures, and doe condemne the ignoraunce or
want of knowledge thereof. And where he ſaith,
God hath not commaunded ſuche conference of the
ſcriptures (whiche yet in effecte he hath commaun-
ded) it is happie that he can not ſhewe where god hath
forbidden it, which if he could, he would not haue ſa-
led to haue done. But ſeynge P. Dorman ſetteth ſo
much by gods commaundements, and would ſo fayne
haue vs leaue the conference of ſcriptures, as not com-
maunded by god (as he thinketh) I would he ſhoulde
aduertiſe the Papiſts his ſelowers that they would
once leaue their Idolatrie to Images, with other their
ſuperſtitious, ſo ofte, and expreſſedly by god forbidden,
as to all godly men, is well knowne.

Dorman. fol. 12.

No Well.
Translated
out of Ho-
ſius contra
Brentium.
lib. 5.
fol. 237. b.

For emongest ſo many as at all times haue diſquieted the church,
what one heretike ar they able to recon ouerthrowen by the ſcrip-
tures? Was Arius vanquiſhed by them? Naye, if you brought
to conuince him this text, Pater & ego vnum ſumus, my fa-
ther and I are one: he would tell you againe that the ſame Chriſt
that ſo ſayd, ſayd alſo pater meus maior me eſt, my father is
greater then I. what had you then wonne at his handes, that
would tell you, that one place of ſcripture muſt expounde an other,
and that therefore your place muſt be expounded by his? And if
you would wade farder with him, he would interprete your
place (as he did with the catholikes) to be vnderſtande of vnitie
in will and not in ſubſtance, and bring you ſcripture too, althoug
wreſted from the true ſenſe, that ſhould ſeeme well to prooue his
diſtinction. As when our ſauiour praied vnto his father in this ſort,
Pater ſancte, ſerua eos in nomine tuo, quos dedisti mihi, vt Ioan. 17.
ſint

Ant vnum sicut & nos, kepe them o holy father in thy name
whom thou hast geuen to me, that they may be one, as we two are
one.

Notell.

First to **Q.** Dormans demaunde (whiche is the
pith of all that he saith in a lease and moze next solo-
winge) I answer, the Arrians, Anabaptistes, and all
heretikes, without exception, were vanquished and o-
uerthrowen by the scriptures: and that if they were
not vanquished by the scriptures, they were not van-
quished at all. For what though they sayde they were
not vanquished, were they therefore not vanquished,
because they would not confesse it: Wd the Iuishe
highe priestes, scribes, and phariseis confesse them
selues vanquished by Christe and his Apostles: were
they therefore not vanquished, for that they would not
graunte it: I woulde aske againe of **Q.** Dorman,
what one heretike of so many can he reckon ouerthro-
wen, but by the scriptures: But whereas **Q.** Dorman
hath bene continually harpinge vpon this stringe, a-
gainst the scriptures, laboꝝyng to byinge vs from them
to the Pope, and his church, as he still holdeth on so
to doe: lest I should at euery occasion by him offered,
with tediousnesse repete the same thinges agayne, I
remitte the reader to the 68. lease of this booke before, fo. 68. b. 9.
where, and in the proesse solowynge, it is at large de- 70. & c.
clared, that if we doubt whether we be Christians,
or no, we must be resolued by the scriptures: if we
doubt whether we be in the true faith, or no, we must
resort to the scriptures: if we doubt, which is the true
church, and whether we be in the same, or no, we
must be certified by the scriptures: and that suche as

Do

seeke

seeke other meanes to be resolved of these, and such like doubts, otherwise then by the scriptures, shal be deceived and perishe. Where also is declared that neither the pope, nor popish church, can be convenient and competent iudges in controuersies now risen, for that they are both parties, & parties accused therein: no more than the Iewish high priest, with his church of scribes and Phariseis, were convenient & competent iudges in the controuersies betwene them & Christes Apostles, for that y^e said high priest, scribes, & Phariseis were parties, yea & parties accused, & guiltie too, of the death of Christe, aboute whom was all the controuersie betwene them, and therfore were they most vnnimete to be iudges therof. Touching the conference of the scriptures together, I did so late before at large intreate therof, that I neede not now to repete the same againe. And thus much to M. Dozman his question. Now if M. Dozman haue brought in this example of the Arrians to bringe vs in suspition with the simple people as fauoringe the Arrians, all learned and godly can cleere vs, who do knowe how much we do abhor the Arrians heresies, & how earnestly in our sermons and wrytings we do oppugne them: yea, Hosius your chiefe champion shal answere for vs, who doth much praise our wrytinges and dwinges too, againste the Arrians.

Hosius contra Brentium,
li. 1. fol. 24.
& lib. 5. fol.
249.

Dorman. fol. 13.

Nowell.

Translated
out of Hosius
contra Brentium,
lib. 3. fol.
390. b.

In the exposition and right understandinge of these few wordes, Hoc est corpus meum, this is my body: how happeneth it that the Calvinistes and the Lutheranes agree not, by conferringe one place of scripture with an others, if that be so ready a waie? Doeth not Cabyn, with all his, teache vs
that

I. Cor. 10.
Iohan. 15.

that the sense and true interpretation of these wordes, muste needes be attained by the conference of one place of scripture with an other? and to that ende doe they not somtyme alleage S. Paule callinge Chryst a rocke, yea Chryst callinge himselfe a vine, when he was in decde, neyther the one nor the other, but by a similitude? As though, because th' apostle, or Chryst hym selfe vsed a fygure in one place, we must thinke that in all other he neuer spake otherwise. By whiche abhominable doctrine what letteth, if a man woulde be so wicked, to affirme that Chryst the sonne of god, and second parson in trinitie, were not the true and naturall sonne of god, but by adoption onely: and for that wicked heresie to bringe this texte, *dedit eis potestatem filios dei fieri*, he gave them power to be made the sonnes of god. Vvhich wordes we knowe being spoken by vs man, muste be vnderstande by grace and adoption: and forwardly to mainteyne, that all the places whiche any good man can bringe for the defence of the contrary, shoulde be drawen to this texte alleaged by them, and expounded and vnderstanded thereby.

No well.

This is *Dr. Dozman* his vslage, when he can say nothing of the present case, to intermingle for aigne matters, therby to auert h' readers minde fro his p'ncipal cause remaining vnproued stil. But howsoever *Caluin* & *Luther* agree in h' exposition of these few wordes, *Hoc est corpus meum*, This is my body: they agree both in this, h' the papist? expound them falsly. For, to vse h' places by *Dr. Dozman* noted out of *Hosius*, he, nor al papistes with him, shal neuer be hable to shew cause, why these wordes, *Ego sum vitis vera*, I am the true vine, do not proue as wel a transubstantiation, as, *Hoc est corpus meum*, This is my bodie. Is not this as plainly spokn, & as pithily, I am a true or a very vine, as, This is my bodie?

Dr 2

Pay,

say, if Christe had sayde likewise, this is my true and very body, as he said, I am a true or very vyne, what a rule had we then had: Christe saith. *Ego sum panis*: I am bread: and yet no transubstantiation of his bodie into bread. Why should these wordes, *Hoc est corpus meum*, This is my bodie, more transubstantiate bread into his bodie: This is sonde alleaged, saith M. Dorman. If we say likewise, that all that he hath here saide of the controuersie of the Sacrament, out of place, leaueinge his purposed matter vnproued, is very sonde: what hath he then wonne: that I may vse his owne phrase.

Nowell.

Translated
out of Ho-
sius libr. 3.
contra Brē-
tium. fol.
170. b.

Dorman. fol. 13.

The Anabaptistes who deny the baptisme of infantes, leaue they not thinke you to this grounde of yours? yea truly, and good reason it is that beinge all heretikes as you ar, although in some poyntes dissenting, yet all ioynge and agreeing in one cancred hatred against the church, you should all vse the same rule: and principles. For that I may here passe ouer that reason of the Anabaptistes, whiche belongeth to an other place, that therefore infantes must not be baptized because it is not expressed in scripture (a principle also of your religion) but deliuered vnto vs by tradition; saye they not also, that they haue the scripture playne for them agaynst vs? where it hath, *Qui crediderit & baptizatus fuerit, saluus erit*, he that beleweth and is baptized shalbe saued: and againe in an other place, *vna fides, vnum baptisma*, one sayth, one baptisme. By which places say they it appeareth, that saythe must goe before, and baptisme folowe after. And when the Catholykes to repress, and viterly overthrowe this brutishe and beastlie opinion answer: that for infantes thus baptized the faith of the church is sufficient, and accounted for theirs: saye they not as you doe, that in this controuersie one place of

Marc. 16.

Scripture.

Rom. 10.

Abacuc. 2.

scripture must expound an other? and that therefore, where as the scripture requireth in him that is baptized faith, that they muste haue it of their owne, accordinge to th apostles saieing, fides ex auditu fidei commeth by hearynge, whiche infantes can not haue, and accordinge to the saieing of the prophete, iustus ex fide sua victurus est, the iust man shall liue by his owne faith.

No Well.

First to M^r. Dozman his false sclaunder we answer, we be no heretikes: no Arrians: no Anabaptistes: wee teache of Christs diuinitie, and of Baptisme, and all other thinges, accordinge to God his worde. Where he saith the Catholikes doe represser and ouerthrowe the brutish opinions of the Anabaptistes, we answer: that it is most certaine, and well knowen to the worlde, that our men haue said, and written moze against them, than euer did the papists. wherfore we be therein, as in all other thinges in dede, the Catholikes, and not they.

Dorman. fol. 13.

I am sorry that in answering to this fond reason, I haue bin compelled to make anie mention of suche horrible heresies as these are, which I had much rather, wer with their first authours buried in hell, from whence they came, where neither they, nor their name might euer hereafter offend the conscience of any good christian man. But as I haue necessarily laied before your eyes these, that by a part you may iudge of the whole: so haue I willingly stayed my self from rehersyng whole swarmes of such opinions, as beyng of all men taken for confessed heresies, onely depend vpon this one false ground, that we neede here in earth no other iudge, to decide and determine doubtles arising vpon the scripture, then the scripture it self: which beyng (they saye) laied and conferred so gether one text with an other, will not fayle to bring vs to the

Dd. 3

right

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right vnderstandinge thereof.

No well.

What other necessitie, I pray you, put the man to this sorow he speaketh of, or compelled him to such mentio, but onely the defect of p^{ro}u^{er}s, for his purposed matter of the necessitie of one head ouer all the church: which lacke he is driuen to supply with such digressions of the S^{ch}wenkfeldians, Arrians, & Anabaptistes, altogether impertinent to his purpose, and with decay, myng against the scriptures and word of god. which distresse also proue him destitute of matter, so often to repeate that one seelie similitude and cruel likelihood betwene the Iuishe high priest and the pope. Now if all heretikes and heresies were, as M. Dozman wisheth, buried in hell, then shoulde the pope with all papists be buried together with them, and we might liue still, and with quietnesse prayse gods holy name, and preache his blessed word, which M. Dozman doth set so light by. To the rest we say, that as for resoluing of doubtles we doe with S. Augustine, as is befoze rehearsed, thinke the conference of scriptures to be mosse necessary: so doe we not refuse any other helpe of learned byshops as our guides and directors by the same scriptures, to all truthe. But suche a one onely supream headde, or iudge ouer all the Church, as M. Dozman woulde haue to be consulted of all men of all countreis and languages, vpon all doubtles arsyng, neyther doe we acknowledge, neither is it possible anie suche to be. And we say, that suche as haue chalenged or pretended so to be, are most presumptuous, and most false vsurpers.

Now where M. Dozman would proue the conference
of

of scriptures a bayne or euill thinge, because the Arrians and Anabaptistes vsed it: and vs to be heretikes, as they be, because we vse the same groundes, to witte, conferringe of scriptures together: he might as well reiecte all alleagynge of scripture, because the Dyuell vsed it: and conclude, y we be of the Dyuell, because we vse the same groundes that he dooth, that is to saye, the alleagynge of scriptures. Yea, and he may by the same reason synde faulte with Chyriste our Sauour, and his holie Apostles, who doe so muche vse the saide alleagynge of scriptures. And M. Dozman in so doing should be as reasonable, as he is in calling vs heretikes, & blaming vs vsyng y conference of scriptures, for y heretikes haue vsed the like. And what if Arrians, Anabaptistes, or other heretikes will not be satisfied with conference of places, and textes of scripture: is it not well that all true Chyistians be satisfied thereby: doo not they alleage Doctours, and Councelles for them, as well as scriptures: as though M. Dozman coulde denye vs a waie, that shoulde satisfie all heretikes, without all contradiction or exception on theyr part: whiche shall neuer in this worlde be brought to passe. For our Sauour Chyriste him selfe, the sonne of god, neyther by the authoritie of his diuine person, nor by the truthe of his heauenly doctrine, nor by the confirmation of the same by his wonderful miracles, neither by his example of most vertuous lyfe, neyther by all these together did satisfie all men: but that many, yea (those who of reason least shoulde) the ^{63.} ~~ap~~prelles, scribes, and Phariseis made exception to his person, and lyfe, and were not satisfied by his doctrine.

Math. 9. d.

34. & 11. c.

19. & 12. b.

24. & 27. d.

63.

Iohan. 7. b.

12. & 9. f. 34.

& 13. d. 29.

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ctrine. If **Sp. Dozman** therefore doe mislike the scriptures, or the conference of textes, for that all men will not be thereby satisfied, sure I am, that he shall neuer be satisfied in this world, as one that might by that reason, mislike also of our sauiour Chyriste him selfe, as no sufficient iudge. And thinketh he that popes of Rome, men of such life, such partialitie, such ignorance, such vntruth, suche falsehood, such byberie, Simoniakes, popsoners, murtherers, shall satisfie all men, in all their iudgementes, of all causes, and controuersies, yea in their owne very causes, wherein they be parties, and that without all exception: the diuel thei shall, and that may I say truly. Wherefore I dooe conclude, though our sauiour Chyriste, were to the high priestes, scribes, phariseis, and other wicked, a stone to stumble at, and a rocke of ruine, and his gospel either an offence, or a mockage: yet is he and his holy word (whiche is the vertue and the wisdom of god) the true iudge in all controuersies and doubttes of religion, whatsoeuer the high priest, or his adherentes, the scribes, and pharisees doe say to the contrarie; or be **Sp. Dozman** neuer so angry therewith.

Es. 8 c. 14.
Rom. 9 g.
31.
1. Petr. 2. b.
7. 8.
1. Cor. 1. d.
23.

Dorman. fol. 13.

If your hearts good readers be moued with these heresies in the reading, as truly god I take to witnesse mine was in the writing, abhorre those that teache them, shonne and auoide such principles and groundes, as haue bene the foundation not of these onely, but of all that now reigne in the world, and may be of any other hereafter, that any desperate heretyke lysteth to inuent. stick to those by whiche all heretykes haue byn and these shalbe, to their vtter confusion vanquished. shrinke not rashly from that fundation, whereon your elders and forfathers fasteninge them selues

selues, haue passed ouer so many hundred yeares, in the true confession of one god, one faith, one truthe, to them that hauing yet scarce fourey on their backs, haue not withstanding amongst the (creeping all out of the filthy nest of one Martin Luther) so many saythes and yet no faith, so many trutthes, and yet no truthe, neuer a one agreeynge with the other, as there be mad franlike heads amongst them. Giue no care to that subill generation wauking in the darck like blinde battes, without a head, without a iudge, and al to chende ther inggeling might not be espyed.

No well.

Pitiful harted man, but yet farre better ozatour, than tender harted, who, when he ozawing towarde an ende of this his first part, y is to wit, That the whole church must needs haue one onely head: and thinkynge, that he ought to haue some matter of weight to moue affections vpon, and findinge none in his purposed matter, bringeth in the reherfall of the Arrians, and Anabaptistes heresses, (which it is knowen to the worlde that we doe most abhorre) and vpon them, as it were vpon our heresses, doth this Methozician rushe into these vehement assertions, which he moueth here, but as I thinke, stirreth no wise man, except it be to laugh at his foolishnesse. Where he speaketh of desperate heretikes, **S.** Cyprian so calleth all such as thinke one Cyprianus bishoppe inferiour to an other, (as doth **M.** Dorman, lib. 1. epist. and suche other papistes) as hath bene before declared. **M.** Dorman adourneth the Popes chayze, or see of Rome, with many glorious tytles, but nameth it not as yet, neither a great while after, partly for that a periphraze, or circumscription was here more mete, for amplification sake: and partly, for that whan he had releued the scriptures, he thought it not good by

Ge

and &c.

e by to say, y^e al heretikes (which by no meanes can be
 vanquished by y^e scriptures) must be vanquished by y^e see
 of Rome, or Peters chayre, or Popes thereon sitting:
 but to auoide all shewe of absurditie he compasseth the
 matter, and at the last stealeth vnto the see of Rome,
 vnder S. Hieromes name, that he exhorteth you to
 sticke to those by whom all heretikes haue bin and these shalbe,
 to their vtter confusion vanquished. (meaninge the Popes of
 Rome, as is afterwarde euident) I answere, if force,
 fyre, and sagottes sayle them not, (for other meanes
 to vanquishe haue not the Popes, nor knowe they
 anie) they will, no doubt, vse their cruell surr against
 vs, as they haue done; (and yet haue they, as I thinke,
 neither gotten any great gayne, nor made any great
 conquest) but if goddes woord may be hearde, I doubt
 not, but the Popes chayre of pestilence shall be shortly
 ouerthrowen, and he with all papistes vanquished,
 to their vtter confusion. Where he calleth the
 Popes chayre (for if he meyneth, as after he doth de-
 clare) *The foundation whereon our elders and forefathers stayed
 themselves many hundred yeres, in the confession of one faith and
 rruhe.* the contrary is moſte true: that the Pope
 hath (as much as in him hath lien) subuerted y^e faith, &
 truthe of Christe, and destroyed Christian men, and
 Christendome most horribly. y^eth his false forged su-
 premacie in these our later daies hath gotten creapise.
 Our faith and doctrine haue as many yeres on theyr
 backs, as haue the scriptures whereon they are groun-
 ded, as hath the Primitive church, & olde auncient do-
 ctours, wherewith in all necessary pointes of religion
 they agree thoroughly. It is the pope and his suprema-
 cie & other popery, that is builded vpon a late and san-
 die foundation, & therefore shortly to be subuerted and
 rooted.

rooted by. Concerning diuersities of faithes, disagree-
 ges, and schismes, which M. Dorman so often repeteth,
 he doth nothing els, but cast their owne dounge at our
 heads, laiyng y^e peculiar & proper faultes of y^e papists to
 our charges, according as I haue at large before decla-
 red, & as I trust fully satisfied y^e discrete reader therin.
 That whiche M. Dorman speaketh of frantike heades,
 hath allusion to his maisters case. wher he forsoke y^e truth,
 & renolted to poperie. The worlde knoweth we be not
 subtil, but are sore encombred with y^e craftie generati-
 on of papists. The word of god is the true light, wher-
 in we endenour our selues to our power to walke.
 Your vnwittten verities are moze meeter for blinde
 batts to flitter in. We haue our head & iudge in heauē,
 one Christe onely, & in earth our prince, and other mi-
 nisters, both ecclesiastical & ciuill, to gouerne & iudge vs
 according to his holy word. To iuggle, & to confute tw,
 be your owne popishe properties: we haue nothing to
 do with thē. And thus I haue answered M. Dorman
 asseueratiōs in this place, by short pointes, which may
 suffice, seeing he onely saith his pleasure, & proueth no-
 thing at al.

Dorman. fol. 14.

Tell them that yow haue sene them thrine so euell upon that
 presumption of theirs, so many heresies, so many schismes and lewde
 opinions, brought in thereby, that you ar at a point with your sel-
 ues to leaue them, and take that way that S. Hierom in the like
 case hath doen before yow: who although his knowledge in the
 tongues wer such, as by the report of most men it passed any others
 in his time: yet would not he take vpon him, in the discussing of
 doubt, to leane to that rule of theirs, to lay and confer together one
 texce with an other, but referring him self to the see of Rome he
 alwaies protested, that by that seate and faith he prayd by the
 Apostles owne mouth he would be counceled and ruled,

S. Hierome
 in doubt re-
 ferred him
 self to Pe-
 ters Seate.

Ec 2

Beatiu.

Borrowed
out of Ho-
sius lib. 2.
fol. 75. b

Beatitudini tuæ id est cathedræ Petri cōmunionē cōsocior, *Tom 2. epist.*
To your holines (saith he. Writing to Damasus then the bishop of ad Damasus.
Rome) that is to say to Peters chaire and I ioined in communion:
and he addeth a cause whie, Super illam Petram ædificatam The church
ecclesiam scio. I knowe that on that rock (Peters chaire) the builded on
churche is builded. Peters chair

Nowell.

The pope and papistes haue thriuen so well bp-
pon their stryuinge against the truth of gods worde,
that I trust all the worlde shortly wil be at a pointe to
leauē them. S. Hierome saith no where that he wold
not compare y scriptures together for the discussing of
doubtes, (as P. Dozman wold beare vs in hand) and
S. Augustine (saith he) wold do it, and exhorteth o-
ther to do the same. S. Hieromes wordes to Dama-
sus bishoppe of Rome make nothings against vs, nor
with P. Dozman. For what meruaile is it, if that

Hieronim^o
in Italix re-
gione nat^o:
Romæ bap-
tizatus: Ro-
mæ educa-
r^o: presbyter
Romanus.

S. Hierom, bozne in a coast of Italy, Chrystened at
Rome, brought bp at Rome, and made priest at Rome,
woulde in the faith of the blessed trinitie, rather ioyne
him selfe in communion with Damasus bishoppe of
Rome, a learned and godly man, than with vitalis and
Meletius (whom P. Dozman calleth Miletus) and Pau-
linus, who were Antiochian Bishoppes, and therefore
straungers to him, and also not clere from the Arrian
heresse: what argument can P. Dozman frame here-
of: Hierome a priest of Rome &c. ioygned him selfe in
communiō to his owne bishop Damasus, Ergo we En-
glishe men must ioygne our selues likewise to the bi-
shoppe of Rome that now is, beinge both a forayner
and an enemye. Againe, Hierome ioygned in com-
munion with Damasus a godly bishop of Rome, Ergo,
we

we must submit our selues to a false vsurper, and ene-
mie of God, and all godlinesse. Say, it foloweth ra-
ther thus: As *S. Hierome* refused to ioygne him selfe
to *Ybali* bishop of Antiochia, and an *Arrian*, both be-
cause he was a straunger, and also an heretike, & ioyg-
ned him selfe to *Damasus* his stone bishop, and a god-
ly bishop: so ought we to refuse the pope, being bothe
a foraigne vsurper, and a false heretike, and to ioygne
against him, with our stone godly bishoppes at home.
But (will *M. Dorman* say) *S. Hierome* addeth a cause,
(which is the pith of the matter) sayng thus: *super*
illam petra, &c. I know that upon that rocke (*Peters chayre*)
the churche is builded: which is the cause why *S. Hierome*
ioygned to *Damasus*, will he say. But he may be asha-
med, had he any shame at al, thus shamefully by a false
Parentheis to intermingie these wordes (*Peters chayre*)
in this sentence of *S. Hierome*, and so to falsifie it, as
though *S. Hierome* had said, or met in this place, & the
Popes chayre, is the rocke, whereon the church is buil-
ded. And now we may see to what end al *M. Dormans*
longe former miste cometh, to witte, to bringe vs
from the scriptures to *Peters chayre*, that is, the po-
pes consistorie, there to be iudged, whiche now at the
last, after so longe suspition and delay, vnder *S. Hie-*
romes name, but most falsely, he hath vttered. For
the more plaine declaration wherof, I will report here
S. Hieromes wordes a litle more largely, than *M.*
Dorman hath done: which are these, *Facebat in iudicio*
Romani culmini recedat ambitio, cum successore piscatoris et
discipulo crucis loquor. Ego nullum primum, nisi Christum sequens,
Beatitudinarius, id est, Cathedrae Petri communicatione confector: su-
per illam Petram aedificaram Ecclesiam scio. Quicunque extra hanc
domum

dominum agnum considerat prophetaus est. si quis in Arca Nohe non
 fuerit peribit in aquis. *h*umility is to say, Let empy and idle;
 let ambition of *h* weight of atoms depart, I speake to *h*
 successor of the fishes; a disciple of the cridde. I solow
 wing no chiefe or head, but Christ, whi toynd in com-
 munion to your holines, to say, Peters chappes: upon *h*
 roche, I huow *h* church to be builded: whosoever eateth
h lambe without this house, he is prophane or unholy.
 If now he not in the arke of Nohe; he shal perishe when
h flood is aloft. Thus saith S. Hierome. Now is a man
 holdaske of S. Dozma why he left out these *in* times,
 wherein S. Hierome admonisheth Damasus, as *h* suc-
 cessour of *h* poore spier Peter to lay aside al ambition,
 which the greatnesse of the citie of Rome might moue
 him to, & withall affirmeth that he wil solow no chiefe
 head but Christ (which wordes are toynded, & by a par-
 tiple depending to *h* which S. Dozma alleaged) what
 soever he shal answer there, I know *h* true answer:
 S. Dozma did of falshode, & corruptio of *h* meaning of
 S. Hierome, thus detrunke & mangle his sentence: for
 he did set *h* S. Hierom. admonishing Damas of humi-
 lity, & withal professing himselfe to solow no chiefe or
 head but Christe, not excepting Damasus case, but ra-
 ther affirming him not to be *Primus*, the chiefe, maketh
 cleerely with vs, who in this cōtrouersie of the Popes
 vsurped Supremacie say *h* same, we solow no head but
 Christe, we iaigne in communion with none but suche
 as solow him &c. Furthermore he did see *h* the wordes
 of S. Hierome folowing, (upon this roche I know the church
 to be builded) might and ought to be referred vnto Christ,
 mencioned by S. Hierom so nere before, & by Peter cō-
 fessed to be that roche, whereon the church is. builded,
 & therefore S. Dozma left out of S. Hieromes sentence
 the

the mention of Christe, that he might not falsely and blasphemously referre the rocke to Peters chaire, as though Peters rotten chaire & ruinous Romaine were the rocke, wheron the church of our Saviour Christ is builded; And to make the purposed wickednesse of these adversaries of the very rocke. Christe his true the (who care not what they allege for the maintenance of their desperate cause of the popes supremacie, though themselves do know it serveth nothing for their purpose at all) more manifest to all the worldes; Let the reader understande, that Erasmus in his scholies vpon this epistle (whiche St. Damian saies he not a scape must needs aske you to arme himselfe) he should not after this sort to falsifie so. But com in this place. For though he confesse so. Hieronim might saie so this place to thinke. & all churches ought to be under the Romaine see, or at the least no strangers from it, yet when he noteth vpon these wordes: I know the church is builded vpon that rocke, he saith. *super illam petram etc.* non super Romanam ecclesiam: non sicut patet de Romanis; & ceteris. ressed super eam solum Petrus professus est. & ceteris. hactenus Romanam & ceteris. ecclesiam non ad eam in laborantibus habetis; That is to say; vpon this rocke, not vpon Romaine church; & ceteris. may come to passe, that Romaine also goeth out of hande; but vpon this; which Peter professed; & the which vnto the Romaine church hath kept, than the which church no other hath ben lesse infected with hereins. Thus saith Erasmus, cleare contrary to St. Dornia & al papists, who would have the Romaine see to be the rocke wheron Christes church is builded; and that the same see can not possibly erre. Pra and further the same Erasmus in the beginning of his argument vpon his treatie against the Luciferians, whiche is nexte to

Tom. 2. c. 5.
tra Lucife-
ris rianos.

his two epistles to Dominian, hath these wordes.
Nulla heresis grauius afflicta: totius orbis ecclesias q̃ Ariana-
rum: adeo ṽ Romanorum pontificem, & ipsos inuoluit in-
peratores: that is to say: A heresie hath more greuous-
 ly afflicted the churches of al the world, than the Ari-
 ans: in so muche that: it hath wrapped in the bythop
 of Rome, & the Emperours them selues: This saire
 Crasimus. It pleaseth M. Dominian sometime to al-
 leage Crasimus against vs., whose authoritie if it bee
 good, doo we goeth the Pope, and all poperie: for if
 the bishoppes of Rome haue ben infected with heresie,
 there is not that vniuersall rocke, as M. Dominian wold
 haue it. Now if M. Dominian did not see these notes of C-
 rasimus vpon the place by him alleaged out of S. Hier-
 omes, I praise his diligence, he may of Dominian be cal-
 led *Domitianus* as S. Hierome (whom he falsely al-
 leageth) called *vigilantius*: and more iustlie both by na-
 ture and sounde of name may M. Dominian be so cal-
 led, than euer was *vigilantius* by S. Hierome. But if
 M. Dominian did see Crasimus note, & dissembled it, as he
 did see these S. Hieromes wordes (I folowinge no head
 but Christe) nexte and most necessarily toygned to the
 sentence by him alleaged, and yet of purpose cut them
 off by the necke, than is M. Dominians *condor*, and *sin-*
ceritie, vsuall to him throughout all his booke, moste
 woorthy of plentifull papiste pryse. But if C-
 rasimus iudgement, and authoritie be nothing woorthie,
 but onely whan he seemeth to speake against vs., than
 I will put in Christes quarrell, that he is the rocke, and
 not Peters rotten chappe, bringe forth one witnessse,
 not onely greater then Crasimus, but also equall with
 S. Hierome, and aboue all papistes in credite and au-
 tho-

Shoote. b. Augustine in his. 13. sermon upon the gospel. Tom. 19.
 pell of spathew hath these twoo:des. *Quia tu dixisti mihi* col. 52. b.
(inquit Christus Petro) Tu es Christus filius Dei viui, & ego tibi, tu
es Petrus, (Simon quippe ante vocabatur) hoc autem nomen, ut Petrus
appellaretur, ei a Domino impositum est. hoc ut ea figura significas
ret Ecclesiam. Quia enim Christus Petra: Petrus populus Christianus.
Petra enim principale nomen est, ideo Petrus a Petra, non Petra a Pe-
tro: quomodo non a Christiano Christus, sed a Christo Christianus
vocatur. Tu es ergo inquit Petrus, & super hanc Petram quam con-
fessus es, super hanc Petram quam cognouisti dicens: Tu es Chri-
stus filius Dei viui, aedificabo ecclesiam meam, id est, super me ipsam
filiam Dei viui aedificabo ecclesiam meam. Super me aedificabo te,
non me super te. Nam volentes homines aedificari super homines, di-
cebant: Ego quidem sum Pauli, ego autem Apollo, ego vero Cephe,
ipse est Petrus: Et alij qui volebant aedificari super Petrum, sed super
Petram, Ego autem sum Christi. Apostolus autem Paulus ubi cognouit
se eligi, & Christum contemni: diuisus est inquit Christus? nu-
quid Paulus pro vobis crucifixus est: aut in nomine Pauli baptizati
estis? Quomodo non in Pauli, sic nec in Petri, sed in nomine Chri-
sti: ut Petrus aedificaretur super Petram, & non Petra supra Petrum.
 e. c. That is to saye, Bycause thou hast sayde to me
 (saith Christe to Peter) Thou art Christe the sonne of
 the liuyng God; I doe also say to thee, thou art Peter:
 (for before he was called Simon) but this name, that
 he should be called Peter, was geuen him of the lord
 to the ende, that by that figure he mighte signifie the
 Church. For bycause Christe is Petra, the rocke: Pe-
 trus is the Christian people. For Petra is the principall
 name: and therefore Petrus commeth of Petra, and not
 Petra of Petrus: as Christus, Christe, is not named a Christi-
 ano, of a Christian, but christianus, a Christian, is na-
 med of Christus, Christe. Therefore saith Christe, thou art
 Peter,

Peter, and vpon this roche which thou hast counted;
 vpon this roche whiche thou hast knowen, saynge,
 Thou art Christe the sonne of the liuynge god, I will
 bulde my churche: that is, vpon my selfe beyng the
 sonne of the liuynge god will I build my church. I wil
 bulde the vpon me, not me vpon the. For men that
 would be builded vpon men, did say: I am of Paule, I
 of Apollo, and I of Cephas, that is of Peter. And other
 who would not be builded vpon *Petrum*, Peter, but v-
 pon *Petram*, the roche, did say: I am of Christe. And the
 Apostle Paule whan he did know that he was chosen
 or preferred, and Christe despised by some men, saide:
 is Christe diuided: was Paule crucified for you: or
 were you baptised in the name of Paule: And as not
 in Pauls name, no more were ye baptised in the name
 of Peter, but in the name of Christe that Peter might
 be builded vpon the roche, not the roche vpon Peter,
 and so forth. Thus saire S. Augustine. And the same
 interpretation, and defence, that Christe is the roche,
 & not Peter, doth S. Augustine againe in his Retra-
 ctations repete, and mainteyne most earnestly. Wher-
 soze you see, S. Dorma, by S. Augustine, that Christe is
 that roche wheron the church is builded, and not Pe-
 ter, nor Peters chayre, vntill you take Peters con-
 fession made before he came at Rome, to be his chayre,
 and than ye make with S. Augustine and vs againste
 the Pope: for Rome was not his chayre, before he was
 bishoppe there. You see that Peter is here the figure of
 the whole church, in making his confession, not of the
 church of Rome onely: you see that as Christe is the
 roche, so representeth Peter the Christian people, and
 not the people of Rome onely, much lesse the Pope
 onely.

Retract. li.
 2. cap. 11.

onely: you ſee that *Petrus*, to ſay, the Church, is build-
 ed vpon *Petra*, *Chriſte*: and not *Petra*, *Chriſte*, builded
 vpon *Petrus*, *Peter*: you ſee that ſuch as wyl haue *Pe-*
ter beynge a man, to be their rocke to builde vpon, be
 ſectarics and heretikes, diuidinge them ſelues from
Chriſte, deſpylinge him, and chooſynge men: and that
 they onely be true Chriſtians, which will not builde
 vpon *Peter*, nor vpon any other man, but vpon the
 rocke onelie, which is *Chriſte* himſelfe: you ſee they
 that builde vpon *Peter* may ſay, I holde of *Cephas*,
 which is *Peter*, but thei that builde vpon the rocke may
 ſay, I holde, or am of *Chriſte*. Wherefore I conclude,
 that all that builde vpon the pope, or his chayze, as it
 were vpon the rocke, as they be called, ſo be they in
 dede *Papiſtes*, not Chriſtians: as were al thoſe ſalle
 orders of hypocrites, who forſaking to builde vpon the
 rocke *Chriſt*, and building vpon men worſe than *Pe-*
ter, *Paule*, or *Apollo*, a thouſande tymes, forſooke to
 ſay, *Ego ſum Chriſti*, I am of *Chriſte*, I am a Chriſtian:
 and ſayde, *Ego Franciſcanus*, *ego Dominicanus*, &c. I am of
Franciſte, I am of *Dominike*, a *Franciſcane*, a *Do-*
minicane, a *Bernardine*, yea an *Auguſtinian*, con-
 trarie to this doctrine of *Sainete Auguſtine*: whiche
 argueth, that theſe hypocrites were neuer of his inſti-
 tution, as they fallſely ſerned them ſelues to be. And
 as *S. Auguſtine* witneſſeth with *Craſmus*, that *Chriſte* is *Petra*, and not *Peter*, nor *Rome* *Peters*
 chayze, or ſee, ſo hath *Craſmus* ſeleue witneſſes e-
 nough of the auncient Doctors of the church, yea and
 generall councelles too, that Popes were heretikes,
 and therefore their chayze was not the rocke, but wa-
 nering and vncertayne ſand, the building whereon
 did runne to the ruine of *Perſſe*. Now you may ſee

Athanallus
 & *Hieron.*
de Liberio
Papa.
Cecil. Sex.
um Coſt.
 & *Baſil. de*
Honorio,
Iohane. 23.
Eugenio. 4.
 good *Papia.*

good readers, the cause whie M. Dozman hath thus alleaged vnto you S. Hieromes sentence headlesse, leauinge out the mention of Chyriste, whom onely S. Hierome acknowledgeth for the head, that the wordes of the rocke next folowinge, might seme to be spoken of Peters rotten chayre, or of ruinous Rome, and not of our sauour Iesus Chyriste, who liueth and reigneth for euer. With like fraude did M. Dozman leaue also that, which next foloweth in S. Hierome, of the house, without the whiche, he that eateth the Paschal lambe, is a prophane, or unholy man: & the arke of Noe, without the whiche all that be, perishe by the floudde. For though in that place, it mighte seme to make for M. Dozman his purpose, concerning the supremacie of the bishop of Rome, (as Crasimus hath noted) yet he knowinge, or some man warninge him, that the house without the whiche the Paschall lambe may not be eaten, the Arke without the whiche no man can be saued from the floudde, by all olde Doctours is interpreted to be the one vniuersall church of Chyriste,

Hierom. E- and by none to be the church of Rome: therefore lyke
go nullum a wylse man, or els a false soye, he let that folowinge
primū nisi alone also, as he cut of Chyriste the head goeynge and
Christum topnged next before, & so he hath tolde you a tale bothe
sequens. without head and tayle, thereby to proue the Pope
who is Antichyriste, to be the head of Chyristes church.

Dorman. fol. 14.

Say vnto them (as, S. Hierom. said vnto the heretikes Vitalis, and Miletus) because they ar aduersaries to this seate that you knowe them not, that they scatter and ar schismatikes altogether out of the church, that gather not with Peters successor.

Ibidem.

He well.

Ep

By your leave sir you say vntreuelie, that S. Hierome saith he knoweth not *vitalis* and *Melerius*, (whom you call *Milerus*) because they were aduersaries to the seate of Rome, but because they were aduersaries to the true doctrine of the mosse blessed Trinitie, whiche Damascus did defende. S. Hierom his woordes are these.

Non noui Vitalem, Meletium respuo, ignoro Paulinum. Quicunq; tecum colligit, spargit: hoc est qui Christi non est, est Antichristi.

That is to say, I knowe not *vitalis*, I refuse *Melerius*, *Paulinus* I know not. who so euer doth not gather with thee, he scattereth: that is, he that is not of Christe, is of Antichriste. Thus saith S. Hierome. I pray you M. Dozman, what is in these woordes, but they may as well be spoken to S. Augustine bishoppe of Hippo in Afsrike, or to S. Ambrose bishop of Milane, or to any other goodlie bishoppe, holdinge the truthe of the blessed Trinitie, against *Vitalis*, *Melerius* and *Paulinus*, teachinge erroneous doctrine, and vsynge vnfyte termes thereof. Here is neither mention made of this seate or that, or the aduersaries thereto, as causes why S. Hierome should not knowe these men: but bicause they taught false doctrine, and Damascus taught true, and therefore gathered not to him but scattered, & were not of Christe, but of Antichriste, therefore did S. Hierom not knowe them: he beyng a Romaine would not acknowledge their errors cloked vnder a straunge and new inuented Graeke termes. But beyng a Romaine priest, he well knewe Damascus the Romaine bishop, and so consequently his owne bishoppe (as euery man is bounde to knowe his owne goodlie bishoppe) he knewe his true doctrine, and plaie Latine termes, whereby he uttered the plaine truthe plainly: and therefore so

Hieron.
Trium hy-
postaseon
nouellu no-
men à me
homine
Romano
exigitur.

knowinge him, and his doctrine, he tooyned with him in communion, not for the states sake, or for that he was Peters successour therein, but for the truthe sake, whiche he (beyng Peters successour in truthe of doctrine, more then in seate, or chayre) did professe. Againe, the cause why S. Hierome did not knowe, but reiected, *Vitalis*, *Melarius*, and *Paulinus*, was not, for that they did not submitte them selues to Damasus, as to the supreme head of the church, or for y^e cause toke them to be enemies, as S. Doorman would haue it seme, (for there was no such matter then in question) but because they did not agree with Damasus in the truthe, but taught falsely of the greatest pointes of our religion, & would haue wrapped the same in obscure & straunge termes, therby to deteine the more, therfore did S. Hierome not knowe them. This is the true sense of this place, good readers, as all learned, that will reade it, shall easily perceiue. Wherfore S. Doorman thus corruptinge & falsifyinge S. Hierome by takyng awaye from him, and addyng to him, what he list, and dyuynge the wordes of S. Hierome concerninge the doctrine of the moste blessed Trinitie, to the Popes usurped supremacie, mingling vs in *lente ynguentum*, to witte, matters most impertinent, together, might moste iustly be blamed in this place therefore, sauing that he doth so in al places. Finally I wold haue thee (good reader) to note, y^e as S. Hierome would not knowe *Vitalis* & *Melarius*, for that they were forainers, & not his owne bishops: for y^e they taught false doctrine, & therfore were not of Chryste, but of Antichriste: & for y^e they were of a strange language: so haue we y^e same causes altogether, not to knowe, but to refuse y^e bishop of Rome, & more to: as this specially, y^e he beyng a forainer, wold usurpe

disurpe such a supreme authoritie, or rather cōsell ty-
rāny ouer vs, with whō of right he hath nothing to do.

In quest.

Dormans fol. 14.

No Well.

Veteris

noui testa-

ment. q. 110.

The here-

tikes

churche a

dead trocke

or a liue

monstre.

Tell them boldly, with s. Augustin that yow wil o we neither sive nor service to their chaine of pesilence, nor be a mēber of that body, out of Ho-
mēt. q. 110. that either lacheth a head, and is a dead crouche, or hath many and
The here- is a liue monstre. *No Well.* *Translatet*
sius contra
Brentium,
lib. 2. fo. 77

Be holde & blithe not, *¶* Dormā, as boldly to be ye
s. Augustine, as ye streight before haue dealt with s.

Hierome, for neither be the words you do reherse, s.

Augustines; neither are the greatest part of them to be

found in y place by you noted, nor y words which be in

y place which you haue noted (whose so eare thei be)

make ought for your purpose, or against us, you should

haue done more simply, had you alleaged a prouise for

your headlesse trunk, or liue mōstre, out of Hierach,

Posius, & pope Boniface his Extrauagants: there shal

you in dede finde for your purpose: for much adu is

made there, to saue the popishe church, as hauing two

heades, one in heauen, an other in earth (as they say)

frō being a liue mōstre. Crasyn bring no simple iudge

of the true & counterfeite writings of y olde doctours,

in his preface before y booke *De quest. in the veteris*

ni testamenti, intituled vntrely to s. Augustine, both by

diuersitie of s. Augustines phrase, & the phrase of that

booke, probably, & by very barbarous, & false latine vsual

in that booke vnaccustomed to s. Augustine, certainly,

& by sundry doctrines in that booke, most contrary to

s. Augustines doctrine in his booke, undoubtedly

prone, that it is not s. Augustines worke, so that it

were to much impudence for any man, but onely *¶*

Dormā, to alleage it for s. Augustines.

Lib. 2

The wordes of that author (who is euer he was)
 a little more largely rehearsed by Hosius, than by
 you, Sp. Doorman, lesse it might appeere, you had
 solomed him to neere; are these: *Forū qui extra ecclesiam del*
cōtra ecclesiā sedes suas instruerunt, Cathedrā pestilentie dicimus.
Qui enim inconcessa presumis etc. We say that þe chayze of
 the which haue made them ses without, or against the
 Church, is the chayze of Pestilencie. He that presu-
 meth vpon vnlawfull thinges, is guiltie: how muche
 more if he also corrupte þe tradition of him, whose seate
 he dampeth: so þey trouble the order begunne of
 Peter the Apostle, and kept to this time by the con-
 tinuance of Bishops succeding, chalenginge to them
 selues order without origine, that is to say, professing
 a body without an head. Wherefore it is agreable, their
 seate also to appeere to be þe chayze of Pestilencie. Thus
 saith that incertaine author, alleadged by Hosius, and
 now by Sp. Doorman, for S. Augustine. First if you
 would haue this place to make for you against vs,
 you must proue your selues to be the true church of
 Christe, which you shall neuer be hable to doo, being
 in words the Synagoge of Antichrist. Further it ap-
 peareth by these wordes, whose seate he suspect, mis-
 using Peter his seate, that this was written in later
 times against some Antipope, wrongfully chosen, and
 intruding himselfe into the Bishopricke of Rome. For
 it hath beene no newelie for these. iii. or. iiii. hundred
 yeres, to haue. ii. or. iii. Popes at once: one chosen at
 Rome by some Cardinallles, an other at Aunton by o-
 ther some Cardinallles, the thirde in a thirde place, ap-
 pointed by the Emperour: and one to keepe his Papall
 see at Rome, an other at Aunton in Fraunce, the thirde
 at

lib. 2. contra
 Gregorium,
 fol. 77.

at Ravenna in Italie, or some where els. And so some
 writer in favour of him, by like, that was chosen, and
 kept residence at Rome, hath writtē this against some
 other, that vsurped Peters seate: and so they beyng
 many at one time, troubled the order of the succession
 of one, after an other, begunne at Peter, and so con-
 tinued till such discorde came in by those, who settynge
 by an other chayze, & so not sittinge in Peters chayze,
 sate (as he saith) in the chayze of pestilence. Whatsoever
 it be, y matter can not be applied to vs, who do not v-
 surpe Peters chayze. Further what word is there here,
 to proue y chayze of Rome to be the head of y vniuersal
 church, but rather to be the head of that peculiar church
 of Rome onely, where Peters successors haue cōtinu-
 ed: such kinde of head gouernour, as we do not denie e-
 uery bishop to be in his owne diocesse: & so yet subiect to
 his prince, as y bishop of Rome ought to be to y emper-
 our his lord. To procede, we hauing Christ to be our
 head, our church is no dead truncke, as lackyng an head:
 and hauing him our head onely, & other his ministers,
 our gouernours vnder him, our church is no liue mō-
 ster as hauing manie heades: no moze than our cōmon
 wealth hauing God the onely head in heauē, our prince
 his seruant, our head gouernour in earth is therefore
 a liue monstre: or the whole worlde hauinge God to
 his head, is therefore a dead truncke, because it hath no
 one onely earthly head, nor can haue any such: no moze
 can the vniuersal church throughout the whole worlde,
 haue any suche one earthly head. Wherefore as sp.
 Doymā would gather our church to be a dead truncke,
 so that we will not graunt one onely head in earth o-
 uer all the church, though we graunt Christ to be the
 onely

onely head thereof, as in deede he is : so let him gather in like wise that the whole worlde is a dead truncke, for that it hath no one onely head in earth, though it haue god for his head in heauen : and so he maye conclude, that god, and Chyrste the authours of lyfe, be no heades, or no sache heades as can saue the bodies, whereof they be heades, from beyng deadde trunckes, except the sayde bodies haue a falsse usurper from Rome, to be theyr head besides, and to geue them lyfe. And had M. Doorman had so muche leasure from his diuinitie matters, as to haue looked better vpon his notes of the Canon law, his peculiar studie, he would haue bene better aduised, thā to haue called vs *Acephalos*, headlesse, and therfore dead trunckes, who do obey our owne prelates, seinge *Acephali* (as is there noted) are those who be subiect to no prelate. And vpon the other part againe, let M. Doorman conclude as wel against al kingdomes, & comon wealthes in Chyrstendome, that they be liue monsters, as hauinge many heades (for that they haue God in heauen to their head, and their seuerall princes in earth to their heades, and gouernours) as he. for like cause concludeth our particular churches to be liue monsters. And I doubt not, but M. Doorman so reasoninge shall plainly appere, though not to all men that haue heades, yet to all that haue reason in their heades, to reaso more like a truncke than a man : who, though he haue an head vpon his shoulders, yet doth he by such monstrous, and vnable reasoninge, shewe him selfe to haue but small witte, and lesse learninge in his headde. All this adooe hath M. Doorman made now by the space of more than thre leaues, to deface the scripture, as

Extrauag.
Iohan. 22.
tit. 7. de Re
ligiosis do-
mib⁹. cap.
Sancta Ro-
mana.
Acephali
sūt, qui nul-
li praelato
subiunt.

no fytte iudge in controuersies: and to perswade vs
 that the Pope, like an other Pythagoras, by his onely
 bare woord, may & ought to satisfie all men, heretikes,
 and others, and that it shall be sufficient for him onely
 to say, without reason, of scripture whic he so saythe:
 saunge this reason onelic, *Pape est pro ratione voluntas*: Clemēt. li.
 With the Pope wyll standeth for reason, as is mon-
 cioned in the booke of his owne Canon lawe. To
 this ende all his examples of the Swenfeldians,
 Arrians, Anabaptistes, matters mooste unpertinente
 to his proposed matter, doe tende. This is the conclu-
 sion of all, that you shrinkynge from the scripture,
 should not shrinke from the Romaine chayre, but stick to
 the Popes theron sitinge, by whom all heretikes haue bene,
 and these shalbe, to their viter confusion vanquished. For
 what one heretike are they hable to recon ouerthrowen by
 the scriptures? Was Arrius, were the Anabaptistes ouer-
 throwen by the scriptures, nay that were they not. These
 be M. Dormans owne woordes. But for that I
 am not so certayne of the certaintie of the Popes
 iudgemente, as M. Dorman is, I wyll be so holde
 after his example, to demaunde of him certayne
 shorthe questions touchynge the Pope as iudge, as
 he hath made of the scripture, as no iudge.
 What if there be twoo or thzee Popes at once, as of-
 ten hath bene, for Onuphrius rekeneth. 25. schismes
 in the church of Rome, of which some one hath dured a-
 bout. 40. yeres together, (in euery of the which schismes
 were at the leaste two Popes at once) when there
 be I saye twoo or moe Popes at once, one cursyng an o-
 ther, one breaking and disanulling the decrees made

By

by

3 tit. 13 de
 Censib. &
 Exact. cap.
 Cum sit. &
 lib. 5. de ver
 bo. um. sig.
 tit. 10. cap. 1
 Ex frequē-
 tius.

fol. 13.

by an other, one persecutinge and kyllyng an other: is it not to be doubted whiche of them shall be this certaine iudge in controuersies: and whether in this case the popishe church be not in daunger to be a liue ma-

a
Clemente
5. al Gre-
goriū. ii.
Platina in
vitis ipsoru

ster, as hauinge many heades: And on the contrarie part, what if we haue neuer a Pope at al, (soz so hath it happened many times, soz one oz two yeres together: as after Pope Gregorie the 7. the see of Rome was vacant one yere: after Celestine the. 4. one yere and. 8.

b
Sext, De-
cretal. li. 5.
tit. 9. de po-
nis. ca. For-
licis. fol.
144. col. 3.
litera k.

monethes: after Clement the. 4. two yeres. 9. monethes: after Nicolas the. 4. two yeres and thre monethes: after Clement the. 5. two yeres, thre monethes: and after John the. 23. it was vacante two yeres and syue monethes)

c
De papa Li-
berio,

shall all our doubtles lye soz that time vndiscussed soz lacke of a iudge: & your popishe church so longe lye as a dead truncke, soz lacke of an head: oz els whether shall Peters chayze (though emptye) be both iudge & head too good enough soz y popishe church.

d
De Anasta-
sio,

and such a bodie as it is. What if the Pope sitte not at Rome in Italie, which is Peters see and chayze, but at Auinion in Franunce, as Popes did soz the space of. 70. yeres together: may we not doubt of the cer-

e
In prefatio-
ne in Hier.
contra Lu-
ciferianos.

taintie of the iudge, not sittinge in the chayze, where of he hath all his certaintie: oz els dooth he carie his chayze about into al countreis, soz y the

f
de Honorio
Papa.

whole world is his diocesse, as in his Canon lawe is mentioned: what if the Pope doe erre, as all the Canonikes, Gra-

g
de Iohanne
33.

fian, Gerson, Caietane, and manie others thinke he may: what if he be an heretike, (as c Athanasius,

h
de Eugenio
4. & de
multis alijs
alijs.

d Hierome, d Gratian, c Erasmus, the generall Councelles, the f syrt, the Councell of s Constance. and b Basill testifie that diuers Popes haue bene) must

be.

he yet néedes be iudge, and his iudgemēt certaine also :
 what if his elecion be vncertayne, or vnlawfull, he en-
 teringe in by force, ambition, symonie, periurie, (as
 Platina testifieth many of them haue entered, and in
 whiche case, not onely Gerson, Gratian, Caietane, and
 all the Canonistes, but also Pope Nicolas the seconde Distinct. 69.
 him selfe do affirme, that he is to be deposed, as no law cap: Si quis.
 full Pope, and not *Apostolicus*, but *Apostaticus*, not Apo-
 stolike, but an Apostata) must he yet be the most cer-
 taine and onely iudge : what if we haue a shee Pope, Platina in
 such as was Pope Iohane, otherwise John the eyght, vita Iohann.
 must the iudgementes and word of our woman Pope 3.
 be certayne : and the iudgementes and woorde of god
 vncertayne : what if the Popes successours, do disa-
 null theyr predecessours Popes decrees, and make de-
 crees most contrary to them: pull them out of their gra- So did Pope
 ues whan they be dead, and disgrace them : is here no Stephanus
 incertaintie which Popes, and Papall decrees are to be the sixte
 folowed, whiche to be relected : Now if the matter be serue Pope
 the Popes owne case, as is this of his supremacie, he Formosus.
 must be both partie and iudge too, which his owne Ca- Platina in
 non lawe forbiddeth. These doubtles, with a great vita For-
 manie moe (whereof you shall also shortly heare moze mosi.
 at large, god will) haue I (good P. Dorman) about
 the Pope, as the onely certaine iudge in all controuer-
 sies, and I desire to be resoluēd at your handes, who are
 so certaine of the certaintie of his Papall iudgements,
 what you are authoꝝ to vs to sle from the scriptures as
 vncertaine, to them as most certaine, and infallible. Deut. 4. 2.
 For saynge the spirite of god doth so ofte call the scrip- 1. b. 3. & 6.
 tures : *iudicia* iudgementes, yea, & *iudicia iusticie Dei*, the a. 1. d. 22. &
 iudgementes of the iustice of god, & *viam veritatis*, the 7. b. 11. 12. &
 way & d. 163. & d. 163.

Eg 3 :

way & 174.

A REPROVE OF M

Waye of truth, for the certaintie of their iudgement (as I take it) vntill you haue resolued me of these doubt,es, and many other, about the Pope your Romaine iudge, and his consistorie, you shall hardly perswade me, and (as I thinke) many more, to beleue the scripture, that is to say, the word of god, shoulde be vncertaine: and the Popes, that is to say, mans, and sometime womans word, to be most certaine. And besides this texte *Deus verax, omnis autem homo mendax*: I think you shall not finde many more for your purpose.

Rom. 3. 2. 4
god is true:
but euerie
man is a
liar.

Dorman fol 14

Aske of them with what face they could so many yeares together, call king Henrie the eight supreme head of the church of England immediately vnder god, and not our gracious soueraigne lady his daughter, supreme gouernour in all ecclesiasticall thinges and causes ouer the same (which how so euer they please themselves with fine fetches and colour'd deuises, is with th' other title in effect all one) if this reason of theirs were good: Christ is head of the church, therefore there is no other head thereof vnder him? and how was king Henrie then? if they say that their meaning is, that no man can, because Christ is head of the vniuersall church, be vnder him head of the whole, but may well be of some particuler church, as King Henrie was, and the Quenes maiestie now is: then demand of them what reason they haue to leade them to say, that a particuler membre of the church (as the church of England can be no more) may haue another head beside Christ, and the whole bodie may not? and why one membre maie haue two heads, more then one bodie?

Nowell.

Now after his long digressions, and declamations against the Suenkfeldians, against the Arrians, and Anabaptists, & against the conference of scriptures, the

the man remembryng him selfe returneth soberly to his matter by a question. And in dede he taketh on with his *Herotemata*, and other rollynge Rhetozicall figures exceedinglye, nowe that he draweth towarde a conclusion. *Elie those, sticke to those*, (saith M. Dozman) *shrinke not from those*: Tell those you are at a point with them: Say to them, as S. Hierome said: Tell them bouldly, with S. Augustine: *aske of the with what face, then demaunde of them againe, with what reason*: With many other Rhetozical dours, wherewith he hath geuen a fayze flourish to his small conclusion: *Magno conatu magnas nugas agens*, as they say, making great ado about great trifles, as I doubt not but all wise men wil iudge. *Aske of them* (saith M. Dozman) *with what face they could call kinge Henrie the eight so manie yeres supream head of the churche of England?* &c. as though the man had so proued the contrarie, that none durst shew his face to gaine say him, wheras al he both said is not woorth one rushe. *Aske of them* (saith he) *with what face*. *Pay aske of your forsworne fathers the olde Papistes*, (for some of them are yet liuyng who gaue him y^e title first) with what face they did geue it him, did sweare it to him, and so longe time continued so calling him: if they did not so thinke, as they saide, & had sworne, but dissembled deeply, aske of them with what face they plaid so falsie dissembling hypocrities (to say but soberly) with so noble a prince; they soueraigne lord: Aske of them what manner of subiects they were al y^e while feigning in face, in countenaunce, in word, and writings also, yea and taking a solemne othe to be with thir prince therein, & being in harte, and dede, on the Pope, his sworne enemye, his syde: whiche passeth haupnyng of two faces vnder one hoode.

But:

But if they thought in dede, as they pretended in wordes, then aske of them with what face they dyd chaunge theyr copie, and sozweare the same and them selues with all so easelie afterward: yea and compelled all other to be sozwozne with them soz companie? If it will please you to resort to the recordes of the. 22. and 24. yeres of King Henrie the eight, there shall you finde who they were, that first offered this title to the saide kinge: there shall you finde that al Abbottes, and other religious, all the Bishoppes, Deanes, Archdeacons, & Cleargie of both the houses of the conuocation, than liuinge, gaue him that title. Amongst whome if you finde one protestante, I can soz him finde one score of Papistes (to speake with the least) and peraduenture one hundreth too. And those protestantes, who gaue him that title, dealed simplie and plainely with their Prince as becomed true subiectes, as the sequele declared. But there shall you finde an huge numbre of Papistes, who by their wryting, not onely sayng: by their othe, not woozde onely, reiected all that false vsurped supremacie of the Pope (which you and they, as manie of them as be yet liuinge, without all face, or with a shamelesse face, doo nowe maintaine): there shall you finde who gaue to Kinge Henrie the supremacie ouer the cleargie, as well as the laitie, within his owne dominions: there shall you finde who they were that so falsely dissembled, & that so many yeres together with their soueraigne Lord. There shall you finde who they were that chaunged their copie & turned with y winde, as the wethercocke: there shall you finde, who they were, that so falsely sware, reswore, triestwore, sozswore them selues and not content therewith, did so cruelly by all

all most terrible torments and dreadfull deathes, com-
pell others to periurie with them. Herings therefore
thus standeth the case, with what face so ever *Q. Doz-*
man moueth such demaunders, and berith vs with such
leude questions, to be enquired otherwhere, surely he
doth it without all sozehead, or shamefastnesse. Now
to the matter: by what right we geue the Quenes
maiestie the title of the supream gouernour in Ecce-
siasticall matters, as well as temporall, and with what
face we so call hir, is to be answered in the second parte
of *Q. Doz*mans diuision (where he affirmeth that prie-
stes onely, and not princes ought to haue the govern-
ment of the church) wherein I doubt nothinge to ad-
nouche, and that shortly, the princes due authoritie in
the church of god within their owne dominions, with
better face, authoritie, reason, and consience than you
haue done, or shalbe hable to do in the maintenanne
of *Q. Popes* sozaine false vsurped supreamacie. Where
*Q. Doz*ma requireth a reason, why a particular church may
haue one head gouernour vnder Christe in earthe, and the whole
church may not: why one membre may, and the whole bodie may
not haue any head: I trust *Q. reason* is not to sake in *Q. god*
readers memorie, seynge it hath bene so ofte declared
before. Yet will I answer *Q. Doz*man his question,
by an other question.

Why may one kingedome haue one head in earth vnder
god (as daylie experience teacheth) and the whole
woylde can not haue one onely head in earth vnder god:
(that Monarchie being reserved to him selfe alone) and
why in this case the membre may haue an earthlie head
besides god, and the whole bodie may not: If *Q. Doz-*
man say, the questions be not like, I aske with what
face

fol. 4. b.

face he shal say: seeing that in the beginning of this his treatise, he brought the example of euill gouernment, in the whiche euery kingdome hath his kinge, euery countrey, citie, & company, haue their seuerall gouernours &c. to proue that the church ought likewise to haue one head: But I wotte what M. Dozman and other papistes would say to my questiō, if the times serued them. They woulde quickly answere, that the whole worlde hath, and ought to haue one onely head in earth vnder god, & therefore the church in like wise ought to haue one onely head in earth vnder Christe. And if they were demaunded, who is, or should be that head: if the time, I say, were for it, they woulde plainly say, the Pope is Lord and Monarche of the whole worlde, and head of the whole church too: for so it is recorded in the booke of his Canon law, and that he hath as much right to all the kingdomes of the worlde, as onely Monarche, as he hath to the whole church dispersed throughout all the worlde, as the onely headde: and in so saynge, M. Dozman might say more truly, than he is ware of: for he hath lyke right to both, that is, none at al to any of both. But in all his behauiour, riches, pompe, power, castelles, souldiours, armour, gunnes, and other artillarie of warre, he sheweth him selfe more like a worldly prince, than in any one pointe lyke a goodly bishop. or a bishop at al, whereof he hath no token nor signe at all. Wherefore he might with better reason, pleade for his Monarchie of the worlde, as partly in possessiō therof, thā for his bishopricke of y^e worlde. being cleane out of al possessiō of any bishopricke, & without all shew of any bishop. And as when the time serued him, in kinge Johns dayes, he made as great title

Sext. Decr.

lib. 3. tit. 16

cap. pericu-

loso. fol. 115

col. 4. litem

ra k.

Papa totius

orbis tenet

principatū

& Sext. Decr.

eret. lib. 5.

tit. 9. de

pensis, cap.

felicitis, co.

3. litem, k.

Romanus

pontifex totius

orbis

est Episcopus.

to the crowne, as to the church of Englande: & named
 the pynce his bassal, as wel as þe priestes his subiects:
 so bath this fore changed his heare, but not his man-
 ners. And I pray god that he, beyng in dede but a false
 Romishe fore, neuer haue oportunitie nor power, so to
 play the Lyon, or Beare rather, againe in our countrey.

Dorman fol. 14.

Finally, if at that time they flattered the king, and gaue him
 that which neither they could geue, nor he receiue, and abused his
 good nature, to the destruction of so manie notable men, as for the
 onely refusall to say as they said, by most exquisite and painefull
 tourmentes, lost their liues: saie vnto the, that they yet at length ac-
 knowledege their fault, and admonish that good ladie our maistres
 that she consent not to geue that title, which because it belongeth
 to Christ, she may not haue, or if theie thinke and will stande in
 it that she may without offence, that they doe yet at the least con-
 fesse, that reaso of theirs to be very weake, and of no strength. Christ
 is head of the church therefore it maike haue no other. Except they
 wil perhaps say, that he is head of al other churches, and hath only
 left oures headles, so that because he is not head thereof, we at one
 of the feare of falling in, or that incōuenience of hauing many, and
 may therefore choose some one amongst our selues whom we list.

No well.

Who they were that flattered kynge Henrie, and
 abused his good nature, I haue touched before: who as
 thei most deceitfully dissembled with him, so did thei af-
 ter most cruelly by al exquisite & painful tourments put
 to death al such as did not flatter their pynce, but dea-
 led sincerely with him; and wold therefore geue his e-
 nemie a soyaigne false usurper the title due to the
 said pynce. And in both these pointes, the false flatter-
 singe of their soueraigne, and abusynge of his good
 nature,

Math. Pa-
 risensis in
 vita Iohan.
 Regis veris-
 simum.

nature, and in murdering most cruellie their felowe
 subiectes, they did shew the naughtinesse of their owne
 nature. The Duenes maiestie bleseth no title, but such
 as of god right they may vie, as shall in place conuenient
 be vniuersally proued. The reason of the Apologie,
 Christe is the onely head of the vniuersall church,
 therefore there is, nor can be no one earthlie heade
 ouer it, is not weake, but as god as is this reason :
 God is the onely head ouer the whole worlde, therefore
 there is, nor can be no one onely earthlie head ouer it :
 which, as I thinke, is no weake, but a good, and strong
 reason, and well confirmed by perpetuall experience.
 And againe this reason, Though Christ be the onely
 head ouer the whole church, yet may he haue, and
 hath his ministers vnder him, head gouernours of seuerall
 churches : is as good, as is this : Though god be
 head ouer all the worlde, yet hath he seuerall kynges and
 head gouernours vnder him in euery countrey : which
 I thinke, both reason and experience wyll allowe as
 both reasonable and true. But that one man shoulde
 haue the gouernance of all, wyll trouble M. Doz-
 mans brayne to make it seeme reasonable, but to suche
 as is him selfe : as the Pope attemptinge to put it in
 experience, hath by his ambition, crueltie and aua-
 rice, troubled, oppressed, and robbed all the worlde :
 which M. Dorman, and such as he is, doe mainteyne,
 as reasonable and well done : *Non quia honestum, ut
 probabile, sed quia vile,* not for that it is honest, reasona-
 ble, or probable, but because it is profitable to popish
 prelates, partakers of such pollinge and spoyle of the
 worlde.

Dorman fol. 15.

Thus I trust good readers you see sufficiently proued, that Christe

ses

his pleasure is for the repressing of heresies, and calming of tempestuous schismes, that there be one head of his church here in earth, supplieng his corporall absence for the time: his honor in the meane season nothing thereby the more diminished, then it is in other thinges wherein he also useth the ministerie and seruice of men.

Nowell.

Thus I trust (good readers) you see the insufficiency, or more truely, the lewdenesse of D. Dormans proues of the necessitie of one onely head ouer Christs whole church here in earth: you see where he sayth, y he hath sufficientlie proued it to be Christs pleasure that there should be such an one head, that he hath not, nor coulde not (for if he could, he woulde) alleage out of the new testament (where Christs will and pleasure is witten, and declared most largelie and manifestlie) as muche as one woorde soundinge to that purpose: so farre of is it, that it is, as he saith, sufficientlie proued. You see that schismes and controuersies by S. Cyprians iudgement, and S. Augustines also, with 217. bishoppes moe assembled in the African Councell with him, and by god reason, and experience also may be best quieted & decided in the countreis where they aryse, by the magistrates and bishops of the same countreis. You see that it becommeth man, vnhabable well to gouerne a very litle thinge, to humble him selfe, and to yelde by the honour and glozy of gouerning the whole worlde and church to god, and to oure Sauour Iesus Christe, who alone are habile to suffice to such a charge. For experience teacheth, that those men are the worst of all gouernours, whiche desyre to haue mooste. Also you see, that in this treatie

Suprà, fol.
32. a. & c. 43.
b. & c.
Suprà, fol.
47. & 49.

Wh 3

hither.

hitherto, as **M. Dozman** hath not one woorde out of the new Testament, so hath he alleaged but one, by two testes out of the olde Testamente, one out of Deuteronomium, *cap.* 17. which is, as a speciall place often alleaged, and repeated: an other out of *Numeri.* 16. which both make directly against him: the one prouinge that euery nation, countrey, diocesse, or church ought to haue theyr seuerall heade bishoppe, as had the nation of the Iues: and you haue sene that **S. Cyprian** so taketh it: The other shewinge that Christian princes are superiours to bishoppes or high priestes, (as was **Moses** to **Aaron**) or els if **Moses** were, as they say, a priest also, that there were two high priestes in the Iuishe church at once, and so consequently ought to be in our churches: whereby **M. Dozman's** assertion of one head ouer the whole church is quite ouerthrowen. And withall you see how the Papistes them selues, disobedient to their owne soueraigne appointed by god to be their gouernour, are the successours of **Chozai**, **Dathan**, and **Abiron**, rebelling against **Moses** and **Aaron** theyr gouernours by god appointed. Wherefore you may well vnderstand, that were it eyther profitable or necessarie, were it Gods, and Christs pleasure (as **M. Dozman** saith it is) to haue suche an one head in earth ouer his church, God would haue certified vs of a thing so profitable and necessary for vs, and so pleasant to him, in his scriptures (where he hath declared his pleasure) more playnely and expressely, then by two olde shadowes of the Iewishe church, which also be such, that they doe teach vs cleane contrary to that, which **M. Dozman** saith is so necessarie for vs, and Christs pleasure also.

You

D. fol. 4. 7.

9. & 12.

D. fol. 11.

Suprà, fol.

60.

Suprà, fol.

94.

Suprà, fol.

94. & 95.

You see how blindly he going about to proue & there
 ought to be one onely head ouer all the church, byn-
 geth in for prouise therof the regiment of seueral coun-
 treis, kingdomes, cities, &c. by seuerall princes, seueral
 magistrates and heades, whiche maketh most direaly
 with vs. that seueral churches should in like wyse haue
 their seueral heades. And yet he thus dealing auanteth
 him selfe, askinge, who is so blinde that he can not see,
 that he reasoneth effectuously: lyke blinde bayard lai-
 ynge him selfe in the myze, and there walowynge, ney-
 eth yet for watonnesse, as though he were galoping in
 the grene, and singyng in the playne. You see how
 often S. Cyprian is by him alleaged for the Pope of
 Rome his supremacie, in those places wher he speaketh
 of Rogatian, & of him selfe, beyng both bishops, of o-
 ther countreys & places, & of the equalitie of al bishops,
 which is directly against the supremacie of one ouer al.
 You see in like wise how he alleageth S. Basil, betwa-
 ling the state of the bishops of the Greke & easie chur-
 che, & the decay of their authoritie, and of their sees, as
 though he had spoken of the Pope of Rome, and his es-
 timation now decayed, and his see so sore ruined.
 You see how untruly he would make Bonatus his oth
 extracted for the maintenaunce of his heresie, to seme the
 same that is our oth of obedience to our prince, and re-
 nouncing of the Popes foraine vsurped tyrannie: And
 how he would make *Vrsinus* and *Valens*, to seme to ac-
 knowlege the Popes supremacie: onely for that, they,
 after long dissention reconciled them selues to *Julius*²³
 bishop of Rome: as they did in likewise to *Athanasius*
 bishop of Alexandria in Egypte, who by the like reaso,
 shoulde be the head of the whole church, as well as
Julius.

You

D. fol. 4.

D. fol. 4. &

supra, fo. 30

D. fo. 1. 3. &

5. & supra,

fol. 1. 2. 18.

& 33.

D. fo. 1. & 2.

& supra, fol.

3. & 11.

D. fol. 2. &

supra fol. 4.

&c.

D. fol. 3. &

supra, fol.

Dor. fol. 3. b. **You see how he hath alleaged S. Hierome speakinge of**
& fol. 14. a. **the authoritie that every bishop hath ouer the priestes**
& supra. fol. **& cleargie of his owne diocesse, as though he had spe-**
 39. 40. &c. **ken of the supremacie of the bishop of Rome ouer al bi-**
 & 41. b. &c. **shoppes, and the whole church throughout the world.**
 106. &c. **Yea and thus hath he not ben ashamed to alleage out**
Hieron. 16. **of suche treaties of S. Hierome, as either haue not as**
 tra Lucife- **much as one worde spoken, nor mente of the Bishop**
 rianos. **of Rome, (though the saide treaties be very longe) ei-**
 Supra, fol. **ther if any mention be made of him, other Bishoppes**
 40. **are expressely made equall in authoritie with him, and**
Hieron. ad **therfore his supremacie ouer other Bishoppes cleane**
Enagrium. **ouerthrowen.**
 Supra. fol. **a**
 41. & 50.

Dor. fol. 5. **You see Pope a Leo his witnesse in his owne cause can**
 b. & 6. a. & **not helpe him, specially the witnesse being corrupted, &**
 supra. fol. **y copies of his testimonie not onely diuers, but cleane**
 45. & 46. **contrarie one to an other: which taketh away al credi-**
b **dite from them all. And were they, as they are surmi-**
Supra. fol. **sed, Pope Leo his wordes, yet they are, as you haue**
 48. 49. 50. **seene, b by S. Cyprian, and S. Hierome euen in the**
 51. **same places by M. Dozmann alleaged, clealie and fully**
c **confuted.**

Dor. fol. 7. **You see how shamefully he alleageth c Nazianzene his**
 a. & supra **sayinges of one God, as though they had bene spoken**
 fol. 61. **of one Pope, of whome Nazianzene neuer dreamed.**

d **You see the wordes of an vncertaine and vntworthie**
Supra. fol. 3 **author boldly without bluspyng alleaged for S. Au-**
 a. & 9. b. & **gustines wordes, which wordes yet, were they S. Au-**
 19. b. & 107. **gustines, make nothinge against vs.**
 a. b. & 110. **And vniuersally, you see his d falsshode in translating,**
 & multis **oz fraude in corruptinge, manglinge, oz addinge to**
 locis. **such authoys, as he doth alleage. Neither is his deceit**
and

and guile comparable to his impudencie and boshamefastnesse, beinge not abashed to alleage those authours for him, who aboue all others most make againste him. As namely S. Cyprian, and S. Hierome, beyng both most plaine and earnest for the equalitie of all bishops, and so directly against the supremacie of one ouer all. And thus you see good readers, that such an one head of the whole church in earth to be, neither appeareth to be Gods, and our sauour Christes will or pleasure, by any thinge hitherto by M. Dozman alleaged out of the scriptures: neither to be the wil of any godly auncient doctour, by any thing hitherto brought by M. Dozman out of their writings: neither appeareth it by any good or probable reason by him made, to be profitable, much lesse necessarie to Christes church, that any such head should be. Say the cleane contrary, to witte, that it is not Gods, nor our sauour Christes pleasure, that it was not the wil of the godly auncient doctours, that it is neither necessary nor profitable to Christes church, to haue any such one head in earth, appeareth evidently by the scriptures, doctours, and reasons, yea and by the same scriptures, doctours, & reasons which are by M. Dozman for his purpose alleaged. Purther seimeth it that M. Dozman was ignorant of this infirmitie & weaknes of his slender proofes: and therefore hath he, (to call away the readers minde from this consideration) intermingled manie matters impertinent, as a complaintes, and lamentations for the great persecutions that they, innocent lambes, god wot doe suffer: as triflinge tales of b surmised felons: as the defence of Cardinal Hosius, one of the greatest states for learninge & vertue, (as saith

30

99. Dozman

Supra. fol.
48.49.50.

Dor. fol, 2.
& 3.

supra. fol.
6.10 II. 80
b

Der. fol. 8.
& 9. supra
fol. 76. & 77.

Dor. fo. 10.
& 11. supra,
fol. 87. 88.

பி.ச. ௨௦. பி.ச.

^d **M. Dozman**) that this day Christendome hath: as long
 D. fol. 10. treaties of the ^d Suenkfeldians, ^e Arrians, ^f Ana-
 sup^a 81. &c. baptistes: as ^g declamations against the scripture, &
^e D. fol. 12. conference of textes of the scripture together; which he
 sup^a 100. is very ofte in hande with, declaring a speciall offence
 &c. and stomake against the same. Al which matters, most
^f D. fol. 13. impertinent to his matter of one head, (bozowed of his
 sup^a 101. Maister W. Harding, Bighius, Hosius, with others as
^g is in their places noted) he hath amplified at large, and
 Dor. fol. 8. gaylie garnished with the oznamentes of his raylynge
 10. 12. 13. rhetorike. Which stufte were it altogether had to the
 sup^a 102. dunge hyl, as it ought, al his booke almost were cleane
 68. &c. 81. swept out of the doores, & litle or nothing should be left
 82. &c. 100. therof, and yet nothing taken away from it, that did
 101. &c. 103. belonge of right vnto it. Seeyng therefore this first,
 104. &c. and most principall point, of one head of the church,
 the very foundation of al is not proued by **M. Dozman**,
 or so leudly proued, that it faileth, and falleth of it selfe,
 all the Popes sup^arenacie commeth downe vpon their
 heades. For if they can not proue (as they neuer shalbe
 hable) that there ought to be one chiefe head of Christs
 whole church here in earth, thei can not possibly proue,
 that ^h Pope should be that one head. Wherefore I do
 aduise **M. Dozman**, and all the packe of Papistes to re-
 coyle from this their *Thesis* of one head of the church, to
 the *Hypothesis* of the Pope head of the church: and to
 proue first that the Pope of Rome ought of right to be
 the onely chiefe head, and than after to induce therof,
 that there must of necessitie be one chiefe head. For if
 they take not this way, I do geue them plaine war-
 ning, they shall neuer thriue.
 And further seeynge this parte of **M. Dozmans** booke,
 both

both for that it is the first, and the chiefe parte also, requirerh god, and substantiall prouers, not onely for it selfe sake, but also that the readers vpon the good liking hercof, might haue the better hope and expectation of all the rest of his booke, (according as M. Doorman hath no doubt out of the precepts of Rhetorike obserued) and is yet notwithstanding thus slenderly, vntrely, falsely, fondly, and drearily handled by M. Doorman, it geueth the readers to vnderstande, what they shall fynde in the residue of his booke: in the which, as it were in the reuerward, he hath placed bag and baggage, with such pages, brydges, & slaues to attende vppon the same, as are more readie to runne away, than to abyde any brynte of battayle. The whiche I haue not as yet assayed, for that I doe see the Bpshopp of Sarisburie his hande bent vpon them, whose handes if any of that cowardely companie escape, as eyther not espied, or not regarded of him, I doe promise the (good reader) that I, god willynge, wyll shortly haue them in chase, vntill I haue liste of all M. Dormans bragginge, but moste cowardely armie of leude popishe reasons, and allegations, not as much as one souldiour vntaken, or put to shamefull flyght.

Dorman. fol. 15.

It foloweth now that I show to you who is and of right ought to be that head: if first I doe you to vnderstand, that it must necessarilie be a priest, and that so by iust consequence neither laye man, woman nor childe, can be capable of that office.

Nowell.

It 2

M. Doorman

Aristot. in
Topicis.

* It is M.
Dormans
terme.

Dor fol. 18.
a, &c.

¶ **D**orman bylike hath redde, or heard of Aristotle, that he geueth counsaile, that if one chaunce to fall into a matter very barren to reason vppon, he shoulde by some sleight, scape out to some other moze plentiful matter. And therfore finding his matter of the necessitie of one head of the church, (which yet is most necessarie, though it be impossible, for the papistes to proue, or els to lose all) so bare & barren of all proues, as well out of the scriptures, as doctours, and good reasons, he maketh a scape into a larger campe, & taketh in hande to proue that *no lay man, woman, nor childe, can be * capable of this office (that he speaketh of) to witte, to be the onely supreme head ouer Christes vniuersall church: and that will he proue you both roundly, and plentifully, by makynge declaration that princes, be they men, women, or children, may not minister the sacramentes, as priestes may: may not preach, as priestes may: may not excommunicate, and absolue, binde, and loose, as priestes may: can not haue so great knowlege in the scriptures, as priestes may.* For in prouinge of these thinges, which no man doth denie, & which being graunted do make nothing to his purpose, or against vs. he is as plētifol, as he was befoze spare & barren in prouing y^e necessitie of one head of y^e church in earth, which we do al denie, and which not proued, the Papistes haue lost all. And as he had very much adw to patche vp a few leaues by alleaging of two poze places out of the scriptures, and three or fouze trifling testimonies of the olde doctours (which I so terme, for that they make nothings to his purpose, but cleane agaynst him) & with impertinent pelfrie to supply the rest: so doth he in y^e second parte, to witte, that no prince, man, woman, nor childe can be supream head of Christes church in earth, for that they

they can not minister the sacraments, may not preach, can not binde, & loſe: lay on lode out of the ſcriptures, Doctors, reaſons, and pleaſeth her, reueling, and ruſſing roially: ſo that he hath muche enlarged his booke with this parte. For this neceſſarie, and ſuborned treatie and counterfeite controuerſie, without any aduerſarie for the moſt parte of it (as it were a ſixt finger upon one hande, longer & bigger then all his ſelotwen) is alone larger, than are bothe his firſt and thirde moſt neceſſarie partes (or rather the whole ſumme) of all Poperie: that is to ſay: that Chriſtes church here in earth muſt of neceſſitie haue one chiefe heade: and that the Biſhop of Rome is y head of Chriſtes church: in whiche two partes ſo neceſſarie, that without them al partes of Poperie muſt of neceſſitie plainly periſhe, the man is contente to be ſorry, and of a competente length, more for lacke of ſtoze or ſtuffe, than for want of wil, you may be ſure. But when he cometh to his *ſchiomachia*, and ſkirmiſhing with his owne ſhadow, Lorde how he pleaſeth the man in that vnbloudy battaile, and triumpheth not beſore the victorie, as they ſay, but of a conqueſt made, without duſte raiſinge, or bloud ſtheadinge, without enemy ſlaine, hurte, or put to flight, yea no enemy at all ſeen, hearde of, or knowen. For Mr. Dozman can not be ignozant, that we in all our Sermons and writings of ſuche matters, doo make a moſt cleare and euident difference between the functions and offices of princes ciuil magiſtrates, and Priests Eccleſiaſticall miniſters: and neither did we euer teache that princes ought, neither did they euer deſire, to execute the offices Eccleſiaſtical of miniſtringe the Sacramentes, preachinge, ex-

Digitus ag-
natus.

communicatinge, absoluinge, and such like. Wherefore
 you doe lewdly, & impudently abuse your selfe as Doz-
 man, & all others to, so largely to confute that which
 no man holdeth: and so busily to p[ro]uie that, which no
 man denieth. For whan all this is graunted you, what
 haue you obtained: or what haue we lost: is it not wel
 and plainly declared by the examples of kyng David,
 Salomō, Josaphat, Ecchias, & Josias; y^e princes haue
 authoritie in gouerning of the cleargie, & church mat-
 ters, though they may not execute al ecclesiastical fun-
 ctions and offices: What though our most gracious so-
 ueraigne Ladie, beyng a woman, haue not so great
 skil in seates of warre, as haue hir capitaynes: haue
 not so good knowledge in the lawes of hyr realme, as
 hir Iustices and other learned men in the lawes haue:
 (though she haue in all good learning, and in the scrip-
 tures to, more knowledge then had any of your Popes
 this seuen hundreth yeres I beleue, and therefore no
 lette in that poynte, but she may be head of the whole
 church as well, and rather then the Pope) what if she
 sit not in publike iudgement, nor determine contro-
 uersies, as doe hir Iustices: or be not generall of an
 armie, as are the nobles, hir subiectes: what. I say if
 she can not execute all ciuill offices in hir owne per-
 son: woulde you therefore as Doz man, take from hir,
 hir ciuill principalitie ouer hir subiectes, that she shall
 not be theyr p[ri]nce, and head vnder God: Surely you
 may with as good reason doe it, as you wold take away
 hir superioritie ouer hir cleargie frō hir, for y^e she can
 not, may not, nor wil not execute ecclesiastical functions.
 Though y^e Quēnes maiestie haue not y^e vnderstandings
 of all the affaires of her realme, that experience in all
 thinges

things, that actually in executing them, that hath the whole bodie of her moste honorable Councell; yet both the whole bodie of her Councell, though most honorable, humbly acknowledge her to be their head: onely proud Priests, because some things are incident to their office, whiche the Prince may not, nor like not to doo, refuse their soueraigne to be their supream governour. Let the bishoppes be the Quenes Maiesties most godlie Councell in matters of religion (and I pray God they may so be) as is the other moste honorable Councell in ciuill matters: but let that godly Councell, as well as that most honorable Councell, be vnder the godly, & most highlie Honorable Prince as superiour to them bothe. To commaunde things as well Ecclesiastical, as ciuill to be done, to see them done, to commend, and rewarde all well doers of them, to correct and punish the all euill doers of them, or negligent in their office, is the parte of an heade, or supream governour: to do things commaunded, is the office of inferiour members, and obedient subiectes.

But M. Doorman woulde proue, that the head is not the heade, because it can not, nor like not doe all offices of all the principall members of the bodie: and seeketh for an heade amongst the members, because they can doe some things, that the heade can not. For this is in deede the very effecte of that his seconde long treatie nexte folowinge, a matter moste meete for Maister Doormans dreamyng heade: in the whiche treatie his chiefe paines is to proue y^e Priests, & not Princes, ought by their office to Preache, to minister y^e Sacramentes, to excommunicate, to absolue, to resolue.

both that in so many places, by his translation, and
in the preface of this his treatise of one head, or rather
in the preface to the reader of this matter: which
it may suffice for an answer to the whole treatise
following, with all distaste and contention, as well I yet, as
the satisfaction of the means lost, particularly as
as much as should be left untouched by the
Sacrilege (or the same matters as being before
led by Doctor Harding, are incident to the
answers of his booke) specially, if there be any thing
founding against the Princes supreme government
over persons, and in causes, as well ecclesiasticall as
civil, or temporall.

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